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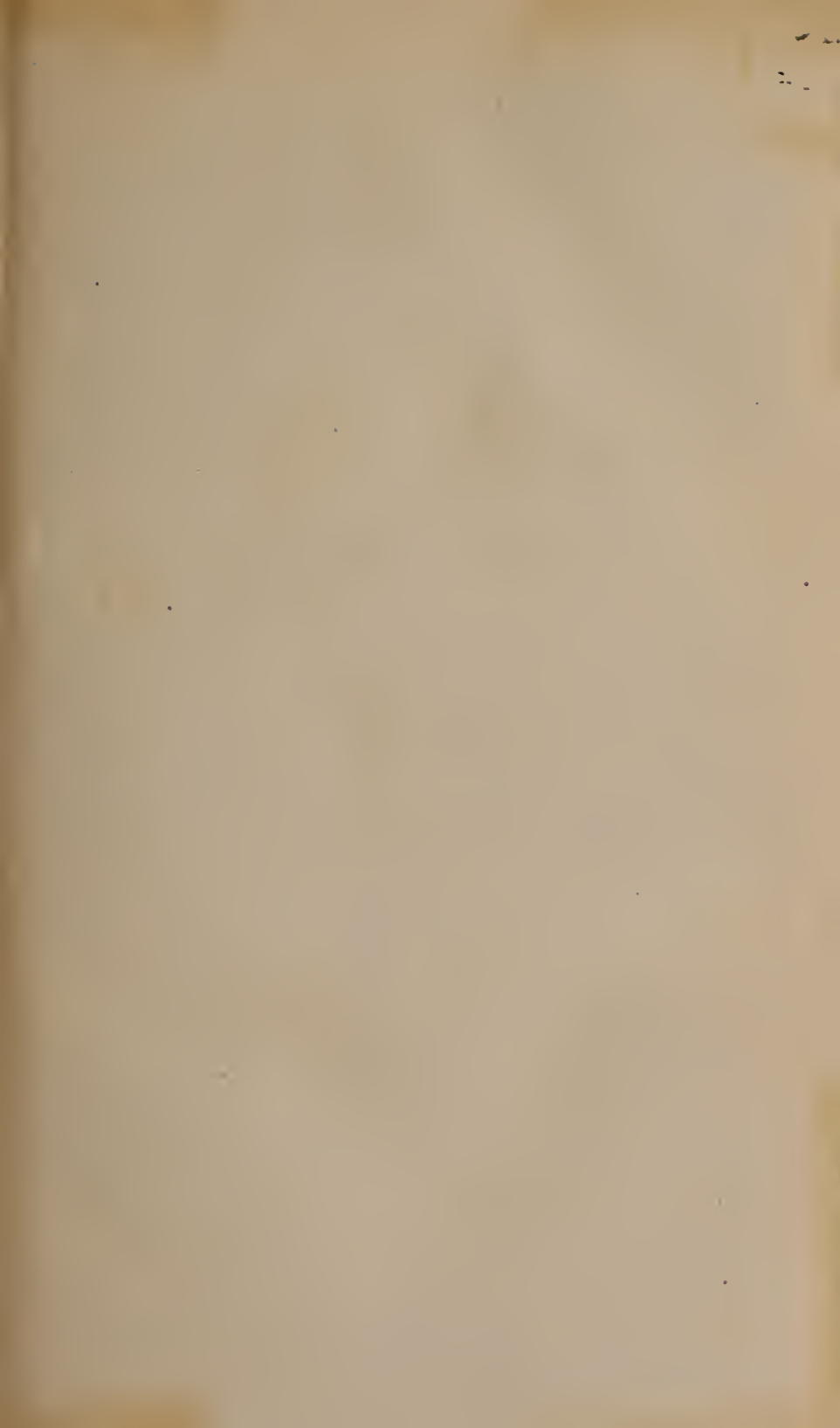
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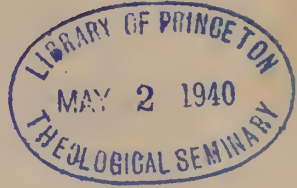




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THE

# MISSIONARY HERALD,

CONTAINING



THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1874.

VOL. LXX.

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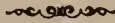






THE  
MISSIONARY HERALD.

VOL. LXX. — NOVEMBER, 1874. — No. XI.



ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its sixty-fifth Annual Meeting at Rutland, Vermont, in the Congregational Church, commencing on Tuesday, October 6th, at three o'clock, P. M., and closing on Friday, October 9th, at eleven o'clock, A. M.

CORPORATE MEMBERS PRESENT.

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William W. Thomas, Esq., Portland.  
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Joseph S. Wheelwright, Bangor.  
William Warren, D. D., Gorham.

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Asa D. Smith, D. D., Hanover.  
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Thaddeus Fairbanks, Esq., St. Johnsbury.  
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Mark Hopkins, D. D., LL. D., Williamstown.

Benjamin Labaree, D. D., West Roxbury.  
Rev. Selah B. Treat, Boston.  
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John W. Chickering, D. D., Wakefield.  
Hon. Alpheus Hardy, Boston.  
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William A. Stearns, D. D., LL. D., Amherst.  
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Ebenezer Cutler, D. D., Worcester.  
Hon. Charles T. Russell, Cambridge.  
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Alden B. Robbins, D. D., Muscatine.

*California.*

Rev. Jesse W. Hough, Santa Barbara.

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" A. L. Park, Gardiner.  
" John Haskell, Sheepscots Bridge.  
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" Isaac Jennings, Bennington Centre.  
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Horatio Mead, "  
Joel M. Mead, "

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Franklin Fairbanks, " "  
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Dea. Jonathan Farr, Thetford.  
Rev. E. P. Stone, Underhill.  
Ira Byington, Vergennes.  
Rev. Lewis Grout, West Brattleboro.  
" W. T. Herrick, West Charleston.  
" George P. Byington, Westford.  
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Samuel Boardman, " "  
J. K. Williams, " "  
Dea. William Miller, Williston.  
George Miller, "  
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M. D. Stow, "  
Rev. R. Thurston Searle, Windsor.  
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Rev. George H. Tilton, Attleboro Falls.  
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" S. E. Herrick, "  
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 Otis Lane, Ware.  
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 " Augustus Alvord, West Granville.  
 " Joseph Lanman, Westhampton.  
 " S. W. Segur, West Medway.  
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 Samuel Smith, West Springfield.  
 Rev. Davis Foster, Winchendon.  
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 " Charles Scott, Chepachet.  
 Henry W. Wilkinson, Providence.  
 Rev. James G. Vose, "  
 J. M. Talcott, "  
 Royal P. Gladding, "

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 " T. K. Fessenden, Farmington.  
 " W. W. Scudder, Glastonbury.  
 James B. Williams, "  
 Rev. Charles R. Treat, Greenwich.  
 " John A. Woodhull, Groton.  
 " Luther H. Barber, Hanover.  
 " E. H. Richardson, Hartford.  
 L. Bradley, Jr., "  
 T. S. Childs, "  
 Rev. T. L. Shipman, Jewett City.  
 De Witt C. Jenks, Killingly.  
 Rev. D. S. Brainerd, Lyme.  
 " William H. Gilbert, New Haven.  
 " James W. Hubbell, " "  
 James H. Roberts, " "  
 Rev. R. P. Stanton, Norwich.  
 Lewis A. Hyde, "  
 Rev. George A. Oviatt, Talcottville.  
 " S. L. Perrin, Wolcottville.

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 Rev. R. Merrill, Au Sable Forks.  
 " J. P. Skeele, East Bloomfield.  
 " A. C. Reed, Flushing.  
 " A. J. Fennel, Glen's Falls.  
 U. M. Place, Gloversville.

S. B. Place, Gloversville.  
 Rev. William A. Robinson, Homer.  
 " William A. Hallock, Jamestown.  
 Eli Corwin, D. D., "  
 Rev. J. H. Noble, Johnsonville.  
 " C. H. A. Buckley, Malone.  
 " Asa Hemenway, Mooers.  
 Reuben Lovejoy, Nineveh.  
 George A. Flower, Parishville.  
 Rev. F. H. Seeley, Richfield Springs.  
 " Samuel Johnson, Rodman.  
 " William A. Smith, Seneca Falls.  
 James H. H. Park, Whitehall.  
 Rev. A. G. Beebee, Worcester.

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 Lucius L. Pitkin, Cleveland.  
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 L. A. Moody, Elyria.  
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 William J. Phelps, Elmwood.  
 Rev. E. N. Packard, Evanston.  
 " J. D. Wyckoff, Roseville.

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 " W. W. Curtis, Calumet.  
 George M. Lane, Detroit.  
 Rev. William L. Bray, Kalamazoo.

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Rev. George Bushnell, Beloit.

Prof. Joseph Emerson, Beloit.  
 Rev. S. W. Eaton, Lancaster.  
 H. E. Boardman, M. D., Sun Prairie.

*Missouri.*

Rev. James G. Roberts, Kansas City.

*Iowa.*

Rev. H. S. De Forest, Council Bluffs.  
 " J. J. Merrill, Davenport.  
 George F. Magoun, D. D., Grinnell.  
 Rev. Henry L. Chase, Green Mountain.

*Kansas.*

Rev. Linus Blakesley, Topeka.

*California.*

Israel E. Dwinell, D. D., Sacramento.

*Dakota Territory.*

Rev. Joseph Ward, Yankton.

*Foreign Lands.*

Cyrus Hamlin, D. D., Constantinople,  
 Turkey.  
 Rev. Joseph Neesima, Kobe, Japan.  
 Rev. Archibald Duff, Sherbrooke, P. Q.  
 Rev. W. W. Eddy, Syria.  
 Daniel Bliss, D. D., "

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Alden Grout, Zulus.  
 Andrew Abraham, Zulus.  
 E. E. Bliss, D. D., Western Turkey.  
 J. W. Parsons, " "  
 John F. Smith, " "  
 T. L. Byington, European Turkey.  
 T. C. Trowbridge, Central Turkey.  
 Allen Hazen, Mahratta Mission.  
 H. J. Bruce, " "  
 Alfred O. Treat, M. D., North China.

## ORGANIZATION.

The President, Dr. Mark Hopkins, called the meeting to order at the appointed hour, and Dr. Henry B. Hooker led in prayer. Rev. Jesse W. Hough, of Santa Barbara, Cal., was chosen Assistant Recording Secretary. The material portions of the minutes of the last Annual Meeting were read by the Recording Secretary.

Secretary Treat read the Annual Report on the Home Department, after which the Board united in singing, and in prayer, led by Dr. Magoun. Rev. Isaac R. Worcester, in behalf of Secretary Clark, read a General Survey of the Missions of the Board, and the Treasurer, Langdon S. Ward, Esq., presented his Report, with the Auditor's certificate.

The President appointed the following Committees:—

*On Business.*—Hon. A. C. Barstow, Hon. William Hyde, Rev. C. H. A. Bulkley, Rev. E. W. Bacon, and Rev. Charles S. Smith.

*On Nominations.*—Dr. J. C. Holbrook, Dr. C. P. Bush, and Rev. H. S. De Forest.

Committee of Arrangements. — Rev. James G. Johnson, Dr. Aldace Walker, Rev. I. R. Worcester, Rev. E. S. Atwood, Rev. F. Tuxbury, and Rev. E. P. Hooker.

TUESDAY EVENING — SERMON.

The Board assembled in the evening at 7 o'clock, when the Annual Sermon was preached by Dr. H. M. Scudder, from the text Rom. x. 14, 19, "How shall they hear without a preacher; and how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Dr. Asa D. Smith assisted in the devotional exercises.

WEDNESDAY MORNING.

The session of Wednesday morning was opened at nine o'clock with singing and prayer, in which Dr. W. W. Patton led.

Upon motion of Hon. William Hyde, of the Business Committee, the thanks of the Board were voted to Rev. Dr. Scudder for his Sermon, and a copy was requested for publication.

A communication was read from Dr. Rufus Anderson respecting the progress of the work in which he had been engaged, of preparing and publishing Histories of the several Missions of the Board, and the paper was referred to the Business Committee.

Rev. I. R. Worcester read that portion of the Prudential Committee's Report relating to the work in Italy, which was referred to the committee to be appointed on the Italian mission.

The following paper, prepared by Secretary Clark, in behalf of the Prudential Committee, was read (in the absence of Dr. Clark on account of illness), by the Recording Secretary: —

INDEBTEDNESS OF THE HOME CHURCHES TO THE FOREIGN MISSIONARY ENTERPRISE.

On an occasion like this it may not be amiss to note the indebtedness of the home churches to foreign missions. The parts of the great work of evangelization at home and abroad stand in intimate relations to each other; and in the contest which the home churches are now called to maintain against infidelity and skepticism, they cannot well afford to lose sight of the marked evidences to the reality of the gospel, which the foreign missionary enterprise can most adequately supply.

1. It has been left to this century and to foreign missions to present, from the most varied races and climes, *illustrations of the essential unity and dignity of the moral nature of man*. He is everywhere found to possess a spiritual being, distinct in kind and character from his physical and intellectual nature. He may neglect or ignore the fact; he may practically sink himself to the level, and below the level of the animal, in the lawless indulgence of appetite and passion, but some traces of his native endowments linger still, to remind the observer of the height from which he has fallen and of the possibility of recovery. It is only the self-stultification springing from mere intellectual culture, and the willful abnegation of his essential humanity, that leads a man to deny the reality or the rightful claims of his spiritual being, and its sublime relationships.

No race of men, however degraded, has yet been found, that has not had some conception of a power over them to which they are subject — it may be of one God, or ten or fifty gods, but always of some power capable of doing them good or evil. So firmly is the idea of a Divine being inlaid in the very structure of the human soul — we might almost say *one with it*.

It is that "deep set feeling," to accept the language of Professor Tyndall in his recent address, "which, since the earliest dawn of history, and probably for ages prior to all history, incorporated itself in the religions of the world. You who have escaped from these religions into the high and dry light of the understanding, may deride them, but in so doing you deride the accidents of form merely, and fail to touch

the immovable basis of the religious sentiment in the emotional nature of man. To yield this sentiment satisfaction, is the problem of problems at the present time." We accept the statement of the great scientist; we can verify its truth at every mission station round the globe; and, with the Divine blessing, we hope to solve the problem he names, through the gospel of Christ. The common moral nature, burdened by a common sin and its common entail of moral and social degradation, is to find its deliverance and its satisfaction in that gospel which is the power of God unto salvation.

The religious systems of the world are so many attempts to satisfy the cravings of man's religious nature; and the ethical systems of the world give expression to the intellectual conceptions of thoughtful men in all the ages, and among all races of mankind, on the great problems of right and duty. The light of all their seeing is the common conscience, the one common moral nature. It is on the strictly ethical side, when unswayed by personal interest and unmoved by passion, that the essential dignity of man's moral being has been most clearly illustrated. The term "Sages," or men of divine discernment, has been given by common consent to those who have given utterance, in the best manner, to the moral sentiment common to mankind.

Of late years, we hear much of the moral lessons of the Vedas, and of the profound conceptions of Confucius and Mencius, and of sentiments and maxims in heathen literature rivaling those to be found in the Scriptures which claim a Divine origin; and the attempt has been made to classify religions, and to bring in Christianity as one of the different systems, on the basis of the ethical ideas contained in each. And so we are to obtain a science of religion; and wisely, too, if there is no supernatural element, no higher motive power in Christianity, which at once removes it, as a religious system, into another sphere. But as an English writer has observed of Aristotle, so of all the great moralists of other and of all lands, "though at every turn you meet insights into human nature which you feel to be penetratingly true, you are after all left to evolve the virtuous habit out of your own inward resources. There is no hint in him of anything which may come home to a man inwardly, and supplement his moral weakness by a strength beyond his own."<sup>1</sup>

We have yet to learn that the moral teachings of the Brahmins and Buddhists, and the disciples of Confucius, are in advance of the Greek moralists, or furnish any reason for withholding from them Him who was at once the life and light of men.

The just conceptions of first principles in morals, the clear discernment of the necessary relations of men to each other and to society, and of what is necessary to the culture and happiness of the individual soul, to be found in the "Apology" of Socrates, the "Republic" of Plato, the "Ethics" of Aristotle, are the admiration of scholars. When Demosthenes, in his harangues against Philip, assured the Athenians that a government based on fraud and injustice could not endure, he was but enunciating the same principles that were to constitute the staple of the speeches of Edmund Burke in the British Parliament and of Charles Sumner in the United States Senate. The place which the Greek drama holds in the literature of the world is due to the profound conceptions of justice, and the penalties that sooner or later overtake the guilty.

At a later day, despite the overbearing and overwhelming corruption, the sense of justice that demands and expects even-handed retribution, is set forth in the "Sera Numinis Vindicta," of Plutarch, in solemn cadences that remind one of the sermon of Edwards on the theme, "Their feet shall slide in due time." It is the moral element that has been the vital force, the ground of permanent interest in the literature of the world.

The great problems of human destiny are only discerned by heathen moralists, not solved; the aspirations of the soul fall back upon the earth baffled and unsatisfied. The glimpses of great truths given to the elect minds of the race, have no influence upon the great mass of souls around them. A moral corruption of the

<sup>1</sup> Shairp, *Studies in Poetry and Philosophy*, p. 295.

heart soon demoralizes and breaks down any intellectual life or progress that may have been developed. The corruption of Athens was never more complete than when its great moralists were giving instruction in the principles of virtue. The first chapter of the Epistle to the Romans, which contains the most graphic description in all literature of the moral condition of heathenism, was written by the Apostle Paul from Corinth, after his visit to Athens — not an uninterested observer of the results of the moral teachings of some of the ablest teachers the world has ever known.

The one great lesson to be learned from the ethical systems of heathenism and of rationalism, in countries illumined by the gospel, is the essential unity and dignity of the moral nature of man; and the response which can there be found to the truths of Revelation, as alone satisfying man's highest needs, whether in this or in other lands.

2. The indebtedness of the home churches for *illustrations of the truth of evangelical doctrines and of Christian union.*

The missionary in a heathen land has no doubt on the subject of sin, and the necessity of a Divine Redeemer. He recognizes his utter inability to make any impression on the prevailing corruption, even to awaken a sense of shame and a desire for deliverance, save as the Holy Spirit shall guide his efforts, prepare the way, and bless the word of truth. Evil reigns around him unchecked by the force of an enlightened Christian sentiment. Men act freely, and without stint, according to the impulses of their evil hearts. The missionary has no hesitancy in proclaiming his message of warning, while holding up Christ crucified for the redemption of the lost. There is no such blending of the lines between the church and the world, as the result of religious education and public sentiment; no such exalting of the correct life at the expense of doctrinal truths; no such sickly sentimentality to enfeeble and blunt the edge of the sword of the Spirit, as prevail in Christian lands. The statements of the apostles, written from the very centers of the highest forms of social culture and refinement which the heathen world has ever exhibited, are found equally applicable to-day, and the truest representation at once of the actual condition and of the necessities of the heathen in later times. Missionaries of the Board, who have labored among the degraded heathen of Micronesia, in India, China, and in Mohammedan lands, find no occasion to abate one jot or tittle from the language of the Scriptures. And the degradation and corruption of the masses of the people where Romanism has had full sway, and borne its legitimate fruits, differ but little in degree from what is found in Mohammedan countries and in the civilized portions of pagan lands. Despite the high culture and pretensions of a select few in the large cities, a more intimate acquaintance has revealed a moral corruption that is appalling, aided and abetted, too, by the so-called religious guides. The recent response of a Romish priest in Mexico, to the charge of prevailing immorality among the priesthood, that "muddy waters were quite as good as clear for purposes of irrigation," is better wit than argument. The missionaries witnessing the joint results of pantheism and infidelity among the higher classes, and of ignorance and superstition among the lower, see little occasion to tone down the language of Scripture, or to look for some new form, some higher development of Christianity, to meet the demands of modern thought. Whatever the churches may do at home, the foreign missionary is likely to hold fast to the purity of the faith once delivered to the saints. In doing this, he goes back, not to the forms of doctrinal statement derived from the schools, but to the sacred record, for himself. He is too much in earnest to lose time or waste his strength in petty differences of interpretation. Hence, missionaries of all denominations are agreed in holding evangelical doctrines, and are illustrating the reality of Christian Union in the foreign field, while we are debating the question at home. It is only here and there a Ritualist that breaks the harmony, by claiming that some outward rite, or some particular church connection is necessary to salvation — a fly in the ointment that might otherwise be too precious for human use.



3. *For illustrations of the developing power of the gospel.*

It is not easy, in this country, to analyze the influences affecting character, so as to say how much is due to the gospel directly, and how much to other causes, — as the general education of the community, and the scientific progress of the age. The claim that the general progress of this country, as compared with Mexico, Spain, China, or other countries of the world, is due to the quickening energies of Protestant Christianity, entering into and moulding all the manifold activities of public and private life, while valid to all thoughtful Christian minds, may be objected to by others. But the remarkable results achieved during the present century, in purely heathen lands, in bringing individuals, and, in some instances, entire communities, up from the degradations of heathenism to the high places of Christian manhood and womanhood, admit of no question. The great secret was justly expressed in the reply of the queen of Madagascar to an English delegation who found her attending a public school examination, "I love God, I love Jesus Christ, and therefore I take pains for the education of my people." And Madagascar is taking its place among the Christian nations of the earth. She has already taught older Christian nations a lesson, in her treatment of a rebellious heathen tribe. She sent forth her army with chaplains and Bibles; religious services were held daily on the march; and when the enemy lay crushed before the superior discipline of her troops, and were anticipating the usual horrors of conquest among barbarous tribes, they were asked, not to pay a heavy indemnity, but to give the usual pledge of allegiance, and invited to accept of religious teachers.

No finer example has been given in ancient or modern times, than in that island, of the power of the gospel, of the simple truths of the Bible, in sustaining a little band of believers during almost a generation of the most relentless persecution; and then of its transforming power, when it had free course and was glorified. The testimony of Sir Bartle Frere, of the recent English expedition to Zanzibar, to the remarkable results which fell under his observation in his visit to the island, is a part of the political history of the times, and has its place in the public archives of the British government.

So, also, the reports of the East India government represent the influence of the missionaries as the most potent of all in the social and political regeneration of the two hundred and forty millions of India. A similar report has recently been made to our own government, from one of its commissioners to the Samoan Islands of the South Pacific. The time has passed when we were obliged to look to the reports of missionaries for accounts of the work they are doing. They are now to be found in state papers, and in the leading journals of both continents. One of the most appreciative articles on modern missions appeared a few months since in the "London Times" — a fact significant, as marking a most important change in the public opinion of England.

But the vital interest for us is rather in the change of individual character affected by the gospel. It is through individual souls, regenerated by the Holy Spirit through the word of truth, that the Divine life-force finds its way into the heart of communities, with its quickening and elevating power. It is in such individual souls, born amid all the corrupting, debasing influences of heathenism and false religions, that the glory of the gospel is made most fully manifest. The blind are made to see, the lepers cleansed, the vilest washed and made to sit humbly at the feet of Christ, and to exhibit the graces of the Christian life, — the love, the self-denying faith, the self-sacrifice, the consecration, the joyous Christian hope of the life to come. The vigorous efforts put forth, the practical methods adopted by some of the mission churches to bring the gospel home to the hearts of their neighbors and friends, may well furnish valuable lessons on the subject of home evangelization in this country. These illustrations of the ripe fruits of the gospel, without the accessory influences of civilization and public sentiment, are the fresh evidences given to the home

churches from the foreign field, that the gospel is, indeed, the power of God unto salvation to every one that believeth, whatever the race or clime.

4. This brings us to the indebtedness of the home churches, to the foreign missionary enterprise, for *illustrations of the special agency of the Holy Spirit in the conversion of men.*

The missionary, as he observes the results just referred to, stands sometimes amazed at the power of God. It is no human agency, no educational process, no contact with the civilized world, that has changed the savage Africaner, the Caffre chief, once the terror of South Africa, into the loving disciple of Christ, or filled the mouth of the vile Hawaiian Bartimeus with words of love and praise. These changes of individual character stand out the more clearly on the dark background of heathenism. They are the unanswerable arguments to all opposers and gain-sayers; they are the manifestations of the Divine help that sustain and cheer the missionary in his labors; the evidence that the Master accepts him as a co-laborer unto the kingdom of God.

What shall we say of such scenes as have been witnessed in the islands of the Pacific, where whole multitudes have been moved by the Spirit of God to the confession of Christ, till a single missionary has received to church fellowship over twelve thousand souls; what of those precious and repeated scenes of grace among the Nestorians, setting the seal of God's favor on the labors of Perkins, Wright, Rhea, and many others; what of the marvelous work at Travancore the past winter, reminding us of the days of Tennent and Whitefield, the Holy Spirit seeming to come down suddenly upon men, with and without preparation, as if to remind us of the one essential agency ere long to be displayed in bringing the millions of India to the cross of Christ? Time would fail us to speak of the many examples of the special agency of the Holy Spirit in modern missions. *The entire enterprise is one grand illustration.* On any other theory there is nothing more absurd than the idea of sending out a handful of men and women, to attempt to change the thoughts, the sentiments, the life and character of millions of men, in a foreign land, of a strange speech, wedded to their own national customs and religious rites, steeped in all the corruptions of heathenism, or intoxicated with the vanity and self-conceit of a high but godless civilization. Yet this is just what we are doing, and what by the blessing of God we expect to do, till Christian institutions shall cover the earth. Not by might, nor by power, but by my Spirit, saith the Lord.

5. We notice, in the last place, the indebtedness of the home churches to foreign missions for *illustrations of unselfish devotion to the cause of Christ.*

Far be it from us to ignore the examples of such devotion in the various departments of home service, — in the self-denying labors of many a pastor, of home missionaries on the frontier, of the faithful teachers among the freedmen, and in many a humble place in our towns and cities, known only to the Great Head of the Church. But the examples of men and women of culture and refinement, giving up home and friends, and the social privileges and enjoyments of their native land; of men leaving honored and successful pastorates, or declining positions of honor and influence; of women fitted to grace any social position, devoting themselves to a life of toil and self-sacrifice, amid scenes repulsive to every sentiment of womanly delicacy — all this for no selfish end, for none of the objects cherished and sought after by the world, and so often even by their Christian friends, but only for Christ's sake and in obedience to his command — will never cease to command for the gospel the respect and confidence of men. The six pastors who leave attached peoples to go abroad the present year into the mission fields of the American Board, could not have excited so profound an interest in the gospel, in the reality of its claims upon the heart and conscience of entire communities, by years of faithful labor at home, as by such evidence of faith and devotion to the cause. A pastor in Pennsylvania wrote that the going of one young lady from his parish had made a sensa-

in two counties. This is but the beginning — a part of the hundredfold promised. How shall we measure the influence of Harriet Newell, of Ann Hasseltine Judson, of Fidelity Fiske, of Gordon Hall, Daniel Poor, Eli Smith, Wm. Goodell, David T. Stoddard, and others of that long line of worthies that now shine as stars in the missionary firmament? Could the home churches have done without this missionary example, this brilliant illustration of the reality and power of the gospel of Christ? Can the churches any better dispense with such examples now, when infidelity in science and philosophy is seeking to undermine the foundation of our faith; and when some from whom better things are due, would substitute, or are eagerly looking for, some other gospel, which is not another, instead of that which apostles preached and the Lord from heaven gave?

We would not leave out of this record those who, unable to go abroad themselves, generously, with self-denial and prayer, aid in the support of those who go. We know of many whose hearts are in this work, but whom providential circumstances detain at home. Their sympathy, their words of cheer and hope, their contributions, up to their ability and beyond their ability, are a constant source of encouragement to those called to labor at the missionary rooms and in the fields abroad. The names of but few of these appear in the public prints, but their record is in our hearts, and will be better known by and by; yet enough is known in the churches and communities where they live, to secure honor and respect for the doctrine which they adorn. They, too, share in the hundredfold, in the influence they thus exert in unselfish devotion to the welfare of other souls for whom Christ died, and who make no return this side of heaven. Could the home churches do without these examples of the unselfish use of wealth, of a regard for the highest and worthiest objects of human endeavor? Need we recall the effect of the organization of the Board upon the various home objects of Christian benevolence, or that other constantly recurring fact, that the churches most noted for unselfish offerings in behalf of the cause of Christ abroad, are those relied on for the largest contributions to the various home objects?

The foreign missionary work gives as well as receives. It stands in organic relations to the life and prosperity of the home churches. It illustrates the reality of man's spiritual being, the truth and developing power of evangelical doctrine, the special agency of the Holy Spirit in carrying forward the work of a world's redemption; and it presents, to all observers, the ripe fruits of the gospel in individual character, and in unselfish devotion to the welfare of one's fellow men. It is solving the problem of the ages.

This paper was referred to a special committee consisting of Dr. Asa D. Smith, Dr. S. T. Seelye, President Buckham, Dr. C. L. Goodell, Francis Bradley, Esq., Rev. E. H. Byington, and Rev. C. B. Hulbert.

Secretary Treat, in behalf of the Prudential Committee, presented the following paper:—

#### THE FINANCIAL PROBLEM OF THE BOARD.

A problem presents itself to the Board at this time, which asks for a thoughtful yet speedy solution. Our receipts and expenditures, as must be obvious to all, exhibit a strong tendency to drift asunder. If this were owing to transient influences, the evil might be left to cure itself; but while some of the causes may be regarded as temporary, there are others of a different character. To the consideration of the latter, the Prudential Committee invite the attention of this body.

Some are accustomed to ascribe our recent financial embarrassments to events which have occurred since the meeting at Salem — such as the disastrous conflagrations at Chicago and Boston, and the commercial derangements of the past year. To do this, however, is to substitute a part for the whole, and make no account of the fact — most important of all — that the donations of the Congregational churches have never reached the point which insures the steady support of our missions.

Should it be asked, "Why, if this is so, has not the deficiency made itself known, distinctly and painfully, at an earlier day?" The reply is twofold: (1) The support of our Presbyterian friends was not withdrawn suddenly, but gradually. Indeed, it is not wholly withdrawn to this day. (2) The legacies reported at New Haven were \$45,000 above the average of the previous ten years, and those of two other years were exceptionally large.

The Committee beg leave to submit the following inquiry: "How, in coming years, shall the receipts and expenditures of the Board be harmonized?" Two answers are possible:—

I. *The appropriations may be reduced to a level which can be easily and uniformly reached.* This plan is openly favored by some, and silently, it would seem, by more.

But where is this level of easy access? It is hardly safe to expect more than \$75,000 a year from legacies. Within the last ten years the receipts from this source have fallen below \$75,000 three times, below \$77,000 four times, and once they were barely \$58,000. It is not wise to place the miscellaneous receipts (income from the Permanent Fund, etc.) higher than \$10,000, especially as they have not reached this amount in eight years. In no instance between the meetings at Norwich and Minneapolis have the donations of our Congregational churches exceeded the sum of \$320,000. Assuming this as the maximum of contributions to be readily secured, and allowing \$15,000 for donations from our Presbyterian friends, our Canadian friends, and foreign lands—a large estimate—we have a total of \$420,000. Deducting eight per cent. for home expenses, we have \$386,000 for the missions.

1. The first objection to this plan of a level that can be easily reached is, that *it fails to make a suitable provision for our missions*, the cost whereof (old and new) in 1872-3 was \$438,227; in 1873-4, \$443,568; and it should be understood that our brethren in the foreign field have already, *for reasons which they deem perfectly conclusive*, asked for \$32,000 in gold more than they asked last year. The disastrous effect of reducing the expenditures to \$386,000 can be readily imagined.

2. *This plan is self-destructive.* According to its underlying thought, it is to be worked easily, or, to speak more accurately, it is to work itself. There are to be no more debts, and hence, no more appeals because of them, or through fear of them. The current of benevolence is to flow onward according to "its own sweet will." But the history of the Church proves conclusively that giving for the good of others, especially for the distant, the unknown, and the unlovely, is something that needs constant and careful husbandry. If left to grow as it pleases, it is almost sure to become stinted and uncomely. One of the saddest revelations made by the missionary work, is the amazing readiness of Christians to excuse themselves from all participation therein. The constituency of the Board is believed to equal any other in Christian liberality. But when it was announced some thirty years ago that a legacy of \$40,000 was to be received within a twelvemonth, the offerings of the churches began at once to diminish, and it was found in the end that the generous gift of an honored friend had actually cost the Board more than its entire amount,—a result which the late Mr. A. G. Phelps forestalled by making his bequest of \$100,000 payable in instalments, thereby saving the donations from the slightest reduction. A serious hindrance to an advance in our income is the feeling cherished by so many, that the Board will never be left to suffer. If, therefore, we adopt the plan of a basis that can be easily reached, we need not flatter ourselves that we shall escape future embarrassments. In the absence of appeals and reminders, there will be a constant tendency to a lower and still lower basis. We have no machinery in our churches which, if left to run itself, will secure therefrom \$320,000, or even \$300,000.

II. *The donations can be raised to a point which will insure a reasonable support for the missions.*—The highest prosperity of our work requires that the appropriations, in both departments, for the coming year, be made upon the basis of \$500,000; and this sum, even, will not give our fellow-laborers abroad all which they desire. The inference is obvious. As only \$100,000 can be expected, aside from the gifts of the

Congregational churches, \$400,000 will be needed from these churches, or twenty-five per cent. more than the largest sum received during any one year prior to last year, and six per cent. more than the contributions of last year. To submit such a problem to this body, may argue great boldness in the Committee; and yet necessity is laid upon them to do it.

1. *They owe it to those who represent us in the foreign service.*—Year after year, with the consent of the churches, appeals have been made for the choicest of their sons and their daughters; and many have said in response, "Here are we, send us. We are ready, Christ helping us, to leave father and mother, aye, and children also." Having spoken their last farewells, and having seen their native shores fade from their sight, they have turned their faces to lands as new as they were strange. But through all their trials they have stayed themselves upon the fellowship of the saints. "Hitherto," they have felt, "we have had but few friends, very precious, it is true, but now we have a great multitude. They will bear us upon their hearts. They will pray for our peace. Our work will be their work; and they will be sure to care for it."

Suppose it were possible to bring before you the survivors of this goodly company,—some of them weary and heavy laden by reason of age; others blanched and weakened by disease; others in the fullness of a buoyant and hopeful manhood; others, still, just girding on their armor; but all of one accord in their strong love for their work, and in their jealous solicitude for its safety and honor. Could you, in such a presence, pronounce that word which grates so harshly on missionary ears, "Retrench"? Knowing all that they have borne hitherto, knowing all that they are ready still to bear, could you say "Those words of Scripture, 'Whether one member suffer, all the members suffer with it,' have no place in our creed?"

2. *They owe it to the hundreds of millions who have never heard of the way of life.*—The command of Christ, "Preach the gospel to every creature," is addressed to all who receive him as a Prince and a Saviour. But the Committee feel that, by reason of their position, they sustain a special relation thereto. Compelled, as they are, to look out unceasingly upon the habitations of cruelty, to hear reports therefrom as sickening as they are saddening, to be fully assured that all which the great Apostle affirmed of the heathen in his time is true of the heathen in our time, they must be allowed to make one more plea for those who know not how to plead for themselves. He who died for the world, is here to-day; and his eye is upon us not only, but upon all those children of darkness. He sees just what they are, and just whereunto they are hastening. That terrible indictment in the first chapter of Romans, that inventory of crime, so appalling, so humiliating, He comprehends, as no created being can comprehend it. Were He to shape our plans for us, would He point to these lost ones,—He that wept over Jerusalem, He with his infinite tenderness,—and say, "Do less, not more, but less, to show them that I have died for them, even as I have died for you!" Would He not rather say, "Look into that frightful abyss from which I have rescued you, and then gauge your obligations to those who are still there."

3. *They owe it to the prosperity of our churches.*—Any thoughtful observer who is at all familiar with the immense capabilities of these churches, may well exclaim, "Would that their resources might be fully utilized! Would that the best possible influences might develop and direct them!" Such influences, to a certain extent, unquestionably, are placed at our command; and their price is above rubies. We have agencies for the home work, multiform, and beneficent exceedingly, feeding the hungry, clothing the naked, caring for the stranger that is within our gates, shielding the red man, lifting up the black man, and fulfilling all through our land those words of our Saviour, "The poor have the gospel preached to them." Let us thank God for these ready helpers, aye, and defenders as well; for they stand between us and our direst foes,—worldliness, self-indulgence, the love of display, laxity in morals, leading straight to laxity in doctrine.

But the missionary work, as the Committee believe, is in some respects the strongest force of all. While the truth, "It is more blessed to give than to receive," is universal; even in giving there are degrees of blessedness. If a man contribute of his substance from public spirit, or from mere sympathy, he does well, and he will not fail of his reward. But let him look beyond all home interests; let him contemplate the heathen in their fathomless ruin; let him dwell upon their condition till he shall yearn over them in some sort as the Son of Man yearns over them; let him send them the words of eternal life, never expecting to see them in the flesh, never expecting the smallest return even from those who shall attain to the inheritance of the saints in light, save that which their intercessions with their Father and our Father shall secure for him! What form of benevolence can be more satisfying, more ennobling! How admirably does it supplement and hallow all other forms, reminding us of the closing words of the eleventh chapter of Hebrews, "That they without us should not be made perfect!"

4. *They owe it to the cause of home evangelization.* — There seems to be an impression in some minds, that the foreign service and the home service are inharmonious, if not antagonistic; that what is given for the work in other lands is so much taken from the work in our own land. The Committee cannot but regard this opinion as alike fallacious and hurtful. As for themselves, they rejoice in the success of every well conducted agency for securing the triumph of the gospel in this country. They have no fear that any such agency will imperil the usefulness of the Board. When the Home Missionary Society made its appeals last year for the relief of its missionaries, though regretting the necessity therefor, they heartily approved the measure. Should similar appeals be made this year, there will be no dissent therefrom at the Missionary Rooms. Doubtless the finances of the Board have suffered at times from the urgent pleas of other societies; doubtless they will suffer again. But these transient disturbances are to a certain extent inevitable; they are to be accepted, therefore, as simply providential.

It is the desire of the Committee to be helpful co-workers in home evangelization; and it gives them great pleasure to believe that they are such, in several ways. (1.) The missions of the Board are doing much to solve the problem of self-support, as applied to infant churches, than which there is no question more vital in the sphere of domestic missions. They are showing how easy it is, and yet how unwise, to be too lavish in aiding a needful enterprise; how easy it is, beginning at the right time and in the right way, to cultivate the spirit of benevolence among the poorest and the humblest of Christ's disciples; how easy it is for feeble churches, if duly instructed and wisely directed, to accomplish far more than they thought it possible to accomplish; how easy it is by proper methods to develop a genuine Christian manhood, in itself a great treasure and a constant joy. (2.) The missions of the Board are effective promoters of Christian liberality. To many the cry of the pagan world has proved irresistible, when nothing else could have moved them; and so the gold and the silver, which were the Lord's, have been brought forth from their hidden retreats, and the doors left unlocked, if not wide open, for others to enter. The State which is most deeply committed to foreign missions, gave last year to the Home Missionary Society two fifths of its entire income. (3.) And more specifically, if, as the result of the action to be taken by this meeting, the churches shall carry up their contributions to \$400,000 from this time forward, other societies will become sharers of the impulse. Should the income of the Board ever reach \$1,000,000, as it may at some future time, if the good hand of our God shall be upon those who are to come after us, other incomes would be sure to advance.

5. *They owe it to the Great Founder of Missions.* — The work of redemption, from beginning to end, is a divinely conceived and divinely conducted missionary enterprise. He who came forth from the bosom of the Father to save the world, became thereby the forerunner, the exemplar, the companion, and the elder brother of all

who offer to their fellow-men his unsearchable riches. To those who have just left these shores, He is fulfilling his promise, "Lo, I am with you alway." To those who are soon to follow, He will be just as faithful. He will take passage in the same vessel. When they shall look out for the first time on the people in whose behalf they are to labor, He will stand by their side. In all their discouragements, their fears, their sorrows, He will be their ever-present and all-sufficient helper. And when they shall lay down their commissions, He will say, "Well done; enter ye into the joy of your Lord."

But this is not all. Before He left the world, He formed a missionary society, — comprehensive, permanent, indestructible. He chooses all its members; and there is no greater honor than to be one of them. Once enrolled, every man is sealed to a life-service. He is to do just what, and to go just where, his Divine Lord shall appoint, rejoicing in the belief that the more he shall do, and the more he shall suffer, in the true spirit of his calling, whether in this land or in other lands, the larger will be his reward.

What, now, can effect so much for the honor of our ascended Lord as the realization of his sublime conception! Suppose our constituency, — pastors and people, all of them, — should surrender themselves, in the strength of Him who is Head over all things to the Church, to the development and triumph of the true missionary idea. What marvelous results would follow! Everywhere the Divine image, radiant with light from above, would be recognized. Everywhere the Divine plan, in all its perfection and majesty, would be confessed and revered. Christ would be seen to dwell *with* his people not only, but *in* them; and so the tabernacle of God, beyond all contradiction, would be felt to be with men.

Such a change in the entire body of believers would revolutionize the Christian world. It would change all the currents of our modern civilization. It would solve some of the hardest and most disturbing problems of the age, by restoring the Author of nature and revelation, — the source of all knowledge, Himself the true wisdom, — to his rightful place. It would vindicate and verify his claim to be King of kings and Lord of lords, and compel an assent to this claim which no subtleties of logic could shake; and all would recur to the vision seen in Patmos: "I saw and beheld a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer."

If the Board shall request its constituency to raise \$400,000 to meet the disbursements of the present year (on the scale of \$500,000), the Committee believe that the churches will cordially approve the measure. More than this. They believe that any action of this meeting which may contemplate a reduction of expenditure below \$500,000, will meet with a vigorous protest. In order that there might be no mistake as to the wish of our patrons, inquiries were submitted to a number of State Associations (and one Conference) in May and June last, and they all voted against a lower sum than half a million. Michigan, Illinois, Iowa, and Ohio, were in perfect accord with Massachusetts and Connecticut. As they stood side by side in the conflict of 1861-65, they now stand side by side in the greater conflict with the kingdom of darkness.

Should the Board echo the general voice of the churches, the Committee beg leave to say that the most difficult question of all will remain; and it is respectfully suggested that the first step be taken here to-day, by giving an entire session to a missionary conference, with a view to considering in a prayerful, world-embracing spirit, the question, "How can our churches be induced to meet their responsibilities to the unevangelized portions of the earth?"

Two words, as it seems to the Committee, contain the answer, — *system* and *stewardship*. And they hope to be pardoned for stating certain defects which they cannot but see and deplore.

1. Many of our churches have *no system whatever*. They do not recognize,

apparently, the slightest obligation to the pagan world. Some of them, it is true, are very feeble, and have but a name to live; but others have no such excuse.

2. Many churches seem to be content with *methods which are very imperfect*. Were the Committee asked to mention the best system, they would feel obliged to reply, "One that enables all to give, if they will, in the most favorable circumstances." This statement may be called a truism; but if it could be reduced to practice universally, or even generally, it would easily secure the \$400,000 needed from the churches.

3. Some of our churches, *after adopting a wise system, fail to make the most of it*. They proceed upon the idea that all are to have an opportunity to contribute, and that in the most favorable circumstances. To this end they employ solicitors to visit their entire membership, but somehow the plan does not accomplish all that it might accomplish.

Some reference should be made, perhaps, to the plan of weekly offerings. As at present advised, the Committee incline to the opinion (1) that the experiment has not been tried long enough and widely enough to indicate its precise value. While it has seemed to be successful in certain cases, it has not seemed to be equally successful in other cases; but (2) that its introduction into all our churches, with the intent, especially on the part of pastors, to make it as effective as possible, would give an impulse to their liberality which would tend greatly to their own advantage, as also to that of our benevolent organizations.

The views of the Committee touching the monthly concert have been fully set forth in former years. They will only say at this time, therefore, that they deem it hardly possible to place too high an estimate upon this agency, if invested with the interest and efficiency which properly belong to it.

They are deeply impressed, moreover, with the success which the Woman's Boards have achieved; and they do not hesitate to express their belief that through the efforts of these societies our own income has been largely increased. Hence they make their appeal to pastors and laymen, in behalf of the same, even as Paul appealed to the disciples at Rome: "I commend unto you Phebe, our sister, which is a servant of the church at Cenchrea, that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also."

The question of stewardship remains, more vital, more urgent than any other. Where in all the world is there a body of Christians that have such need to ponder it, prayerfully, constantly?

There is (1) the obligation growing out of our *national* blessings. What people has ever received such a heritage as ours, — so large, so fertile, so rich in its mines and forests, with such aptitudes and facilities for all the industries of life? And then what a history is ours, — at every stage worthy of the theater on which it has been enacted, — in its earlier privations and perils, in its long and costly struggle for independence, in its later material prosperity, in its recent conflicts and deliverances!

There is (2) the obligation growing out of our *denominational* blessings. For what price would Congregationalism seal up its annals, as something to be disowned or forgotten, sunder itself from all its inspiring memories, sacrifice all the wealth of influence, intangible, yet inestimable, which lies imbedded in its past! For what price would it renounce the place which it now holds among other religious bodies, and its anticipation of the greater things which it hopes yet to see.

There is (3) the obligation growing out of our *individual* blessings. Let any careful observer visit our churches, look into our Sabbath-schools, enter our households, and see what the God of our fathers has done for us, — what educational facilities He has granted us, what habits of industry, economy, and virtue, what worldly success, how much of wealth, and how little of poverty, and then let him tell us what an honest, faithful, grateful stewardship requires at our hands.



In view of all these mercies, — national, denominational, and individual, — let us lift up our eyes to Him who knows just what He has given us hitherto, and just what He intends to give us hereafter, in this world as in the world to come, and ask reverently, humbly, trustfully, “Lord what wilt thou have us to do?” “For thy word’s sake, and according to thine own heart, hast thou done all these great things, to make thy servants know thee.”

This paper was referred to a special committee consisting of Hon. Charles G. Hammond, Thaddeus Fairbanks, Esq., Dr. A. B. Robbins, J. B. Eldridge, Esq., Hon. William Haile, N. Durfee, M. D., and Hon. A. D. Lockwood.

The Committee of Nomination reported, recommending the appointment of the following committees, and they were appointed: —

*On the Home Department.* — I. W. Andrews, D. D., James W. Strong, D. D., Calvin Day, Esq., Rev. C. Ray Palmer, Rev. A. H. Ross, Rev. F. B. Perkins, Rev. H. J. Patriek.

*On the Treasurer’s Report.* — Hon. H. P. Haven, J. M. Schermerhorn, Esq., George L. Weed, Esq., Hon. Samuel Miller, Moses H. Sargent, Esq., Hon. William Hyde.

*On the Zulu Mission.* — Rev. George B. Spaulding, Rev. S. E. Herriek, Rev. A. L. Park, Prof. J. Emerson, U. M. Place, Esq., Deacon C. P. Locke, Deacon C. F. Thompson.

*On the European Turkey Mission.* — G. F. Magoun, D. D., W. D. Loeke, Esq., Rev. L. H. Cobb, Rev. H. F. Dudley, Rev. William A. Hallock, N. C. Robbins, Esq., S. B. Place, Esq.

*On the Western Turkey Mission.* — Cyrus Hamlin, D. D., E. W. Gilman, D. D., Rev. Isaac Jennings, Rev. J. J. Hough, Rev. W. N. Bacon, Rev. E. G. Porter, Rev. C. W. Thompson.

*On the Central and Eastern Turkey Missions.* — S. G. Buckingham D. D., D. L. Furber, D. D., Rev. E. Flint, Rev. N. F. Cobleigh, Rev. W. A. Robinson, Rev. S. L. Bates, Joseph B. Walker, Esq.

*On the Mahratta Mission.* — Rev. W. B. Wright, Rev. S. H. Lee, Rev. Edward Robie, Rev. Frederick Alvord, Rev. W. S. Hazen, Deacon Juba Howe, Rev. Levi Rodgers.

*On the Madura and Ceylon Missions.* — W. W. Seudder, D. D., Rev. A. B. Swift, Rev. James W. Hickok, Lueius M. Pitkin, Esq., Franklin Fairbanks, Esq., Deacon David A. Allen, Rev. Samuel Johnson.

*On the Foochow and North China Missions.* — H. D. Kitehell, D. D., Hon. Joseph Titeomb, Hon. Peter Parker, Rev. C. R. Treat, Joseph S. Wheelwright, J. M. Talcott, Esq., S. B. Pratt, Esq.

*On the Japan Mission.* — Rev. Burdette Hart, J. O. Fiske, D. D., Rev. J. P. Humphry, Rev. George E. Street, Rev. B. F. Hamilton, Henry W. Wilkinson, Esq., Jos. Wilcox, Esq., Rev. Joseph Neesima.

*On the Micronesia Mission.* — E. Corwin, D. D., Rev. G. A. Oviatt, Rev. G. W. Eaton, Rev. C. P. Osborne, J. C. Tyler, Esq., W. C. Strong, Esq., J. S. Wheelwright, Esq.

*On the North American Indians.* — W. A. Stearns, D. D., H. B. Hooker, D. D., Rev. J. S. Hoyt, Rev. E. W. Bacon, Rev. Joseph Ward, George Page, M. D., Rev. Charles M. Southgate.

*On the Mission to the Austrian Empire.* — W. H. Lord, D. D., J. G. Davis, D. D., Rev. C. R. Palmer, Rev. E. N. Paekard, Rev. E. E. Strong, Royal P. Gladding, Esq., Rev. L. H. Cobb.

*On the Mission to Spain.* — Rev. H. M. Parsons, E. Cutler, D. D., Dorus Clark, D. D., J. D. Wiekham, D. D., Rev. R. T. Searle, George Kingsbury, Esq., Rev. J. P. Skeele.

*On the Mission to Italy.* — O. E. Daggett, D. D., Ray Palmer, D. D., Rev. S. G. Willard, S. M. Lane, Esq., Rev. W. L. Bray, Rev. Burke F. Leavitt, Z. S. Ely, Esq.

*On the Missions to Northern and Western Mexico.* — I. E. Dwinell, D. D., W. W. Patton, D. D., Rev. W. E. Park, Rev. R. P. Stanton, Rev. J. G. Hale, David P. Lowe, Esq., Rev. H. L. Hubbell.

*On Place and Preacher.* — E. P. Goodwin, D. D., Rev. E. H. Richardson, Amos D. Loekwood, Esq., Rev. George Bushnell, S. J. Humphrey, D. D., Rev. T. L. Shipman.

*On Officers.* — James H. Means, D. D., S. R. Dennen, D. D., J. J. Abbott, D. D., Rev. Joseph Chandler, W. S. Southworth, Esq., L. A. Moseley, Esq., and Louis Chapin, Esq.

#### ACTION ON MR. TREAT'S PAPER.

The session of Wednesday afternoon was opened with singing, and Dr. Ray Palmer led in prayer. Colonel Hammond, in behalf of the committee to whom was referred the paper on the Financial Problem of the Board, presented a report with the following resolutions:—

WHEREAS, We seem to be shut up, by the providence of God, to the necessity of increasing our contributions to the A. B. C. F. M., to the amount of at least \$400,000, *from the churches*, for the coming year, or else to retrenchment and retreat in this great work; and

WHEREAS, There cannot exist a doubt, in any well informed and devoted Christian heart, that it is our imperative duty *to go forward* to the very extent of our means; therefore

*Resolved*, I. That if the friends of the Board in the Congregational churches shall come to, and *adhere* to, a standard of benevolent giving such as fidelity to Christ demands; such as constitutes giving the richest means of grace and surest test of love to Him, this \$400,000 in amount will be reached and exceeded, while at the same time the treasuries of all kindred societies will be filled.

II. That we deem it of vital importance that all the ministers and other members of our churches should ascertain and adopt this standard, to the end that, while God leaves to each individual the responsibility of fixing the amount, the standard of computation shall ever be that which God will approve.

III. That in our opinion this standard of benevolent giving requires of not a few men, all their net income, leaving only the necessary capital or tools of their profession; and of all, as stewards of God, a systematic, intelligent, and conscientious setting apart of such a portion as full consecration to him demands.

Before proceeding to consider these resolutions, Dr. William A. Stearns led in special prayer and the hymn, "Nearer my God to thee," was sung. Remarks were then made by Colonel Hammond, Secretary Clark, Hon. A. C. Barstow, and many others, the discussion occupying the whole afternoon. The resolutions were unanimously adopted, when the Board united in singing "Stand up, stand up, for Jesus."

#### WEDNESDAY EVENING.

At the opening of the Wednesday evening session the Board united in singing, and in prayer, in which Dr. John Forsyth led. Addresses were made by Hon. William E. Dodge, Rev. H. J. Bruce, of the Mahratta mission, Dr. I. E. Dwinell, of California, Dr. E. E. Bliss, from Constantinople, and Dr. G. F. Magoun, of Iowa, the exercises being interspersed with devotional singing.

#### THURSDAY MORNING.

On Thursday morning, after singing, Dr. G. W. Blagden led in prayer. The Committees to whom the different portions of the Annual Report were referred made their reports at different times, mostly during Thursday morning and afternoon, severally recommending that the portions which had been referred to them be accepted and published as usual. The more important portions of these reports will be given here.

## TREASURER'S ACCOUNTS.

Hon. Henry P. Haven reported for the Committee on the Treasurer's accounts.

The Committee have examined the documents and books presented by Langdon S. Ward, and have carefully inquired respecting various items in the same, and into the general receipts and disbursements of his office. They have also examined the schedule of the property owned by the Board, which is under his care.

They find that all his payments have been properly audited, and that his books and accounts correctly represent the expenses of the various missions, and the disbursements for the different home and foreign interests under his charge.

They find that the total indebtedness of the Board on the 1st day of September, 1874, was \$30,441.07.

They find that the Board has permanent funds, consisting of real estate and personal property, arising from the gifts of benevolent individuals during the past sixty years, the income of which alone can be used in their general work. Their funds amount, according to the valuation on the books of the treasurer, to \$120,726.96, and the market value is considerably in excess of this sum. The income of these funds, the past year, was \$7,557.39, which was expended in the general work of the Board.

They further find that the treasurer holds stocks and bonds, in par value \$59,300, which is a permanent fund, contributed for the specific purpose of paying in part the salaries of the officers. The income of this fund the past year was \$5,633.14, and was properly applied.

The investment of these permanent funds, by the schedule furnished to us, we believe to be safe, and to have been wisely and judiciously made.

The Committee report, in conclusion, that in their opinion the members and friends of the Board may continue, as in times past, to send their tithes and offerings into this treasury, with entire confidence that all their gifts will be well cared for, safely guarded, and only expended under the advice and wise oversight of the Prudential Committee.

## HOME DEPARTMENT.

The Committee on the Home Department reported:—

We learn, with much gratification, of the increasing interest in the Woman's Boards. These auxiliaries are calling forth the activities of many of the most intelligent and devoted of our Christian women, and are becoming a powerful though gentle agency in awakening the missionary spirit in our children and youth. For this end, as well as for the increased contributions thus obtained, these Boards deserve our warmest commendation.

We rejoice that the fears entertained of an unfavorable close of the financial year have not been realized. It is our earnest hope that the embarrassments arising from the depressed state of the country may soon be removed, thus enabling the Board to avoid the necessity, so painful to them, of receiving special collections, and to carry forward their operations, not only without retrenchment, but with constant enlargement.

A paper on the financial prospects of the Board having been presented and made the subject of a special report, we need not enlarge upon that topic. We do not doubt that the Prudential Committee will do all in their power, in the arrangement of their agencies, in the modes of bringing information before the people, and in the general, economical administration of the very important trusts committed to them, to give the highest efficiency to our missionary work.

We must emphasize our conviction that the churches, as a whole, come far short of their duty. Very many take no collections, and many members make no contributions where collections are taken. We have great hopes from the increase of systematic giving, and we most earnestly commend the system to our churches. When each member shall regard giving as an essential part of his religion; when the amount returned to the Lord by each man bears an equitable ratio, either to his income or to his personal and family expenses, our missionary treasury will not be empty. In this direction of systematic, proportionate, religious giving, your Committee look for the solution of the problem as to the support of our missionary and other benevolent work.

To this report, on motion of Dr. J. G. Davis, the following resolution was added, and adopted by a rising vote of the assembly:—

*Resolved*, That, as pastors and members of Christian churches, we will use our personal endeavors, to the end that the congregations to which we severally belong shall raise their just proportion of the moneys required to meet the necessities of the American Board for the coming year.

#### THE MISSIONS.

Respecting the Zulu mission it was reported :—

The Committee find reason for devout gratitude to God for the success which has marked the year in this interesting field. Among the more hopeful signs of progress, we would mention the increased interest of the people in the subject of education, their advance in habits of industry, and the very earnest and active piety of the native converts. A careful survey of the field would seem to afford good ground for the conviction, so tersely stated by Mr. Tyler, that "this blessed work never loomed up into such importance as it does now."

The Committee on the European Turkey mission stated :—

In all the fields of labor among the Bulgarians, your Committee find the signs of the Divine blessing appearing, and the tokens of Christ's coming to save. Persecution is less, though still not unknown; the truth gains sympathizers; the benevolence of Bulgarian Christians is growing; their labors in home evangelization begin to abound; there is a still rising demand for a Christian literature in their own tongue; more interest is shown in the truth, more opportunities to preach it offer, and spiritual life among the people is clearly advancing. As our work in that part of the Turkish empire tends still further to the northwest and southwest, embracing adjacent regions and neighboring races of men, the want of a native ministry will become still more patent. Macedonia reappears in our missionary records, as in those of Paul and Luke, and soon there will be not only "a man of Macedonia," calling in night vision, "Come over and help," but others, like "Gaius and Aristarchus, men of Macedonia, Paul's companions in travel," to go with our brethren in their evangelizing tours, if we train them in this school of the prophets; and self-supporting and self-propagating churches will spring up in their track.

Of Western Turkey it was said :—

The Committee on the Western Turkey mission have examined, with mingled pain and pleasure, the deeply interesting statements of the Report.

The seven stations and sixty out-stations of the field have a noble band of missionaries and native pastors, and the work in general has made cheering progress.

The terrible famine which has afflicted Marsovan, Sivas, and Cesarea, with all their out-stations, has been a temporary check to self-support, and has placed both missionaries and native brethren in circumstances of severe trial.

The Mohammedan persecution, referred to in the Report, is a very different affair. In this we find much cause for joy and exultation — not that we rejoice in the iniquity, but we rejoice in the truth. It proves the efficacy of the Word of God in the Mohammedan mind. . . . There is reason to believe that the prohibition of the Turkish Scriptures in the Arabic character (and no other is included), will prove little more than a threat. The persecution of Mustapha and his family, for being converts to the Christian faith, is an open violation of the Hatti Humaiyoun and the pledges given to Europe at the Peace of Paris.

But bad as this persecution is, it is freedom compared with the law and the spirit of Islamism thirty-five years ago. Then immediate death, and the confiscation of goods to the mosque, would have been the penalty of apostasy. Now it is simply exile to Smyrna, regarded by them as a Christian city, and the exiles are free to pursue the avocations of life.

The Committee have noticed, with lively feelings of satisfaction, the progress in education over all this field.

The Home at Constantinople, the girls' high schools at Nieomedia, Marsovan, Sivas, and Cesarea, prove the wonderful transformation of those Oriental lands in the matter of female education. Forty years ago the subject could hardly be named without offense, and now female education forms the vanguard.

The theological school at Marsovan, a preparatory class of six at Cesarea, and one of fifteen at Broosa, are all that is noted in the education of young men and boys. But it is to be remembered that in this field there are self-supporting churches and schools, which have grown out of the labors of the Board, and are the consummation of its work.

Robert College, on the Bosphorus, is in this category. With its 19 professors and tutors, its 200 students, of a dozen languages, and 15 to 18 nationalities, and of all the religions of the empire, it is still based upon the Bible.

Other topics of very deep interest we must dismiss with a bare reference. The noble Bible House at Constantinople, from whence the Bible, in *twenty-two* languages, goes forth into all the Oriental world, the press sending forth more than five millions of pages annually, the gradual infusion of truth into the non-Protestant Armenian Church, the progress of even female education among the Mohammedans, are all inspiring subjects which we must thus briefly dismiss with our Amen, Hallelujah!

The Committee on the missions to Central and Eastern Turkey expressed the feeling that both these missions were in a peculiarly interesting and promising condition, and referred somewhat freely to various matters of promise in the schools and among the churches, especially the progress of female education, and the progress of churches in the matter of self-support. Respecting one subject of importance the following language was used:—

Your Committee would call special attention to these papers, for their account of the "English movement," as it is called, in both these missions, and suggest that, in some practical way, remonstrance be addressed to English Christians against such ill-judged efforts, on fields long occupied by others, to embarrass the work of those who care more for the honor of Christ and the growth of his spiritual body, than for any seeming success in multiplying churches and enrolling nominal Christians.

The Committee on the Mahratta mission notice the medical work of Miss Norris with special interest, and the contributions made at Ahmednugger, for repairing the chapel, not only by English residents and by native Christians, but by non-Christian natives also. They say:—

The Committee are gratified by the report presented to them. From it they learn that the churches are increasing in membership; the schools are prospering; the missionaries encouraged. The efforts, begun long ago, to bring forward native pastors, have been somewhat successful, and the mission is reaping the fruits of that admirable policy.

Our missionaries have felt grieved, and feared their work might be hindered seriously by what has seemed to them the ill-advised efforts of another missionary society to draw away their converts and interfere with the discipline of their churches. We appreciate the anxiety they have experienced, but feel confident that the spirit of fidelity and charity which has characterized their labors in the past will be their safe protection in the future.

In regard to the Madura mission it was said:—

The report of the Madura mission presents, as the result of forty years of labor, the following statistics: 11 stations, 142 village congregations, 7,393 Christian adherents, 31 churches, 1,633 communicants, 16 native pastors, and 238 other native agents. These noble results should commend the mission and its varied interests to the sympathy and confidence of our churches, and inspire them with assured hope that the gospel will ere long achieve the conquest of the entire Madura district.

Your Committee would call attention to the following encouraging facts, viz.: that the mission force has been increased by the accession of new members and the return of older ones; that an earnest desire to labor personally for the salvation of their idolatrous countrymen has been awakened in the hearts of the native Christians; that 123 members have been added to the churches, on profession of their faith in Christ; that the missionaries and native agents have engaged largely in the aggressive work of preaching the gospel to the heathen; that the efforts in behalf of the women of the district are becoming more encouraging; that the missionary brethren speak most hopefully of the future; and that a government official of high position has given expression to his conviction that Hindooism in Southern India has received its death blow, and must be superseded by Christianity, which has already a strong hold upon the people.

Simply calling attention to these cheering facts, the Committee would solicit the attention of the friends of the Board to this portion of the Annual Report, confident that its interesting details will confirm their faith in the missionary work, and elicit their sympathy and prayers in behalf of this mission.

Respecting Ceylon the same Committee said :—

The Committee have been especially interested in the following facts contained in the report of the Ceylon mission, viz. : that six of its twelve churches are under the sole care of native pastors ; that three of the churches are pecuniarily independent of the mission, two being entirely self-supporting, and the third sustained by the Native Evangelical Society ; that the remaining churches are making encouraging progress towards self-support ; that the church members manifest a commendable spirit of liberality, a healthier Christian life, and a deeper interest in Sabbath-school work ; that eleven Bible Readers have been actively engaged in going from house to house and reading the Scriptures to the heathen women ; and that the labors put forth for the benefit of those women by the missionary ladies are meeting with cheering results. The fact mentioned by Mr. Howland, that Miss Hillis, who gives herself wholly to this work, has more calls for holding meetings with women than she can meet, and that even heathen boys and men request her to come and hold meetings at their houses, is of a most hopeful nature. The accounts given in the report regarding the vernacular and training schools, the female boarding schools, and the Jaffna College, are exceedingly interesting, and should engage the grateful attention of the churches.

The Committee on the Foochow and North China missions say :—

The multiplication of chapels and places of religious worship ; the encouragement of the missions at Foochow from the aid of native helpers, who have extended their tours and opened chapels from 200 miles in the interior, and the prosperous condition of schools, particularly attract attention. The Divine blessing still attends the medical missionary labors, and the contribution of \$300 to the hospital by Chinese officers evinces their confidence, and their high appreciation of its usefulness.

The gift of a commodious chapel at Peking, by a Christian lady, and the fitting up of a new chapel at Tungehow by a missionary, free of expense to the Board, are suggestive examples of well doing, and worthy of imitation by other Christian ladies, and by gentlemen not missionaries.

When the condition of China at the commencement of the century is contemplated and contrasted with the "China opened" of to-day, we are ready to exclaim "*What hath God wrought?*" And from what has been done, what may we not hope in the future ?

Your Committee respectfully submit whether the hundreds of millions of the idolatrous population of China, and the remarkable facilities now offered for their Christianization, do not strongly appeal for a greater reinforcement of missionaries to that empire, with a population exceeding the aggregate population of all other heathen lands.

The Committee on the Japan mission referred to many of the cheering facts noticed in the report, and said :—

The history of this mission for the past year has been one of constant and most cheering progress. It is a remarkable fact, that of the nine male members of the church organized in Kobe, *eight* wish to preach the gospel, and of the seven members at Osaka more than half also desire the same good work ; and this, obviously, not from a desire to find employment and obtain a support from the missionary treasury. The readiness of the Japanese converts to assume the support of their own religious institutions is exceedingly gratifying. Dr. Berry's medical work has shown itself wonderfully fitted to open the way for direct Christian labors.

The Committee on the Micronesia Mission noticed briefly facts stated in the report, and which have been mentioned in the *Missionary Herald* within the year, and remarked :—

The paper referred to your Committee cannot fail to fill every Christian reader of it with the most heartfelt gratitude to God for what he has done in these islands of the Pacific during the year reviewed, in connection with the self-denying labors of the missionaries of this Board. Truly the people who sat in darkness have seen a great light, and, by the Spirit of the Lord, in answer to prayer, and accompanying the simple preaching of the gospel, have been, in some islands, to a great extent civilized and Christianized.

It is interesting to notice what an important part the "Morning Star" is acting in this glorious work of converting these islands to God. The children by whose contributions this vessel was built, now advanced to riper years, have every reason to bless God for this

vessel, the result of their beneficence, when they, in so small a way, invested in this enterprise.

The Committee commend the report on this mission to the study of the members of all our churches.

The Committee on the missions to the North American Indians reported :—

Your Committee have examined the report respecting the North American Indian missions, and believe that they have been conducted with wisdom during the past year; and considering the afflictions and other obstacles from which they have suffered, that they have realized an encouraging measure of success.

The Committee would propose for your adoption, the following resolutions :—

I. *Resolved*, That this Board commend the North American Indian missions to the tender sympathy of American Christians, and in making appeals for pecuniary means to sustain them, to the justice and magnanimity of the American people also, as in behalf of a great and interesting race, once possessing and covering the continent, but now reduced to a small remnant, and except for Christianity seemingly destined to perish.

II. *Resolved*, That we urge the sending of the gospel to them as the means, and the only means, of preventing their rapid extinction, since observation proves that so soon as Christianity touches them they increase in numbers, and begin to take their places as valuable citizens of our republic.

III. *Resolved*, That the Board renew its protest against the interference of other denominations while the field is insufficient in extent for a friendly working together, and while the great world of perishing men is calling for the gospel, and there is room enough for us all.

After remarks by Dr. Stearns, Rev. Joseph Ward, of Yankton, Dakotah, and Hon. William E. Dodge, these resolutions were adopted.

The Committee on the Mexican missions reported :—

These missions awaken, in a special way, the sympathy and interest of American Christians. They are among the few missions to Papal lands that promise any considerable success. They have been started among a people that has just come to the assertion of religious liberty, from great religious despotism, and before any general popular decline to infidelity, or change from Romish superstition to total unfaith has taken place; and they at once arouse their curiosity and find a temporary welcome. They exist among our neighbors in a sister republic, and their success is an object of earnest solicitude, as a means not only of saving that republic, and building up free institutions on this continent, but also of bringing back a healthful reflex influence on our own country. They have had unwonted vitality and energy, and their aggressiveness has alarmed the Romanists and excited their fears for the stability of their own system. The mission to Western Mexico has already been sown with the proverbial seed of the Church—martyr's blood, and two other persons have sprung forward to go and fill the gap. Six martyrs have fallen in the service of the American Board during the sixty-five years of its history: Lyman and Munson, killed in Sumatra; Dr. Whitman, connected with the mission to the Indians in Oregon; Merriam, in European Turkey; Coffing, in Central Turkey; and Stephens, at Ahualulco, Mexico. This last martyr missionary was a man of sweet and loving spirit, yet of great energy and fearlessness. He was known to the chairman of this Committee, and beloved by all who knew him. The spell of his influence and memory, the heroism aroused by the thrill of his martyrdom, and above all, the love to Christ which this event turned in that direction, have impelled Mr. Morgan, his classmate, who was expecting to go on a mission to Japan, to offer his services to the Board to go and sustain Mr. Watkins in the mission to Guadalajara. He sailed in June, and Mr. Edwards and wife, of Wales, have been appointed also to join the mission.

The days of doubt and darkness occasioned by opposition are, however, not yet over. Though the civil authorities try to protect the missionaries, clouds still overhang the mission, to our vision. For some time after the assassination of Mr. Stephens, on the second of March last, the telegraph brought no news of Mr. Watkins' fate, and letters since have been unaccountably few. The mission lies on the hearts of many burdened Christians, especially in California, from which all four connected with it, Mr. and Mrs. Watkins, Mr.

Stephens and Mr. Morgan went, as these brethren were the first fruits of our young Pacific Theological Seminary. And it challenges the sympathy and the prayers of all who admire Christian heroism, for the firmness and courage with which Mr. and Mrs. Watkins have remained at their post undaunted (though it was known that a plot was made to assassinate him at the same time with Mr. Stephens), and for the spirit of self-sacrifice and consecration which enabled Mr. Morgan and Mr. Edwards to offer themselves to this mission.

The mission in Northern Mexico, which takes up the work begun by Miss Rankin in and about Monterey, continues to have great promise.

The Committee heartily commend both of these missions to the continued interest, prayers, and support of all the friends of the Board.

With reference to Spain the Committee stated:—

Notwithstanding the embarrassments arising from the civil war and the changes in the government, and in spite of the jealousy and hostility of the Romanists, and the natural discouragement attending the abandonment of Barcelona as a missionary station, the Committee think the success at Santander promises well for the future, and that the apparent readiness of several other places to receive the gospel calls for an enlargement of the work in that country. Though the triumph of Republicanism would greatly encourage Protestants, it seems wise not to wait for such triumph, but to teach the gospel patiently and perseveringly, and as widely as possible, as the surest remedy for political, ecclesiastical, and every other kind of evil, and as the best compensation America can make for the early benefits it received from Spain.

The Committee on the Austrian mission remark:—

The Committee desire to say, that the report of results for the year furnishes good ground of encouragement for the future. The people of Austria are, in most respects, superior to those of any other nation of Southern Europe. They occupy a region whose climate, productions, and natural scenery are not unlike those of the best portions of New England. They have an intense national life, a widely diffused elementary and general culture, and a decided religious training, according to the sensuous and materialized forms of the Romish church. But they are working out the problems of civilization, of social and religious life, with a decided leaning toward a more liberal system of politics and ecclesiasticalism. The Old Catholic movement is making considerable progress in the empire.

The work of the missions of this Board is, therefore, one of exceeding delicacy in this empire. It will require large wisdom, patience, and tact, to carry it on successfully. Only missionaries of varied culture, of apostolic sagacity, breadth of intellect, warmth of heart, like those employed there, can hope to make much impression. A nation of high civilization, of independent religious forms and worship, nominally Christian also, will move in a new direction by virtue of principles and convictions within itself, rather than by any outward and foreign impulse.

Your Committee feel, that while the work is one of great difficulty and delicacy, it is also one of great hopefulness. We are unable to criticize the changes the missionaries may have made, or suggest any different line of work from that which they are pursuing. They are doing their work with judgment and discretion. It is a field of extraordinary character, and to contribute to the forces which may make Austria Protestant and evangelical, is one of the noblest parts of the work of this Board.

While these reports were under consideration, interesting statements and addresses were made by Rev. Andrew Abraham, of the Zulu Mission, Rev. J. F. Smith, of the Western Turkey Mission, Dr. Hamlin, President of Robert College, Constantinople, Dr. Daniel Bliss, President of the Syria College, Beirut, Dr. Peter Parker, formerly in China, and Dr. E. W. Gilman, of the American Bible Society, as well as by the persons already named as speaking in connection with the report on the Indian missions.

#### THE MISSION TO ITALY SUSPENDED.

Dr. Daggett, in behalf of the Committee to whom the report on the mission to Italy had been referred, reported Thursday morning, recommending that, in accordance with the action of the Prudential Committee, that mission be suspended. This



was objected to by Dr. S. T. Seelye, of Easthampton, Mass., and, after some discussion, the report was laid upon the table, and it was voted to recommit the report of the Prudential Committee on the Italian mission to that (the Prudential) Committee, for such amendments as they might think it best to make in view of remarks which had been offered. On Thursday evening Hon. Alpheus Hardy, Chairman of the Prudential Committee, reported back, amended, the report on this mission. The report presented by Dr. Daggett was taken from the table, at his suggestion slightly amended, and accepted. That report is as follows : —

The Annual Report proposes the suspension of the mission to Italy. If this were properly a measure of retrenchment, resorted to under financial pressure, in common with the greater part of this Board and of its constituency, your Committee would shrink from the policy thus indicated, choosing rather to appeal anew to the churches in behalf of this as well as our other enterprises. But it is one of those changes which a wise economy may at any time dictate for reasons peculiar to the case presented. Yet it is enforced by the consideration that the deficiency of receipts compared with expenditures is proportionally greater in the department of our work in nominally Christian lands than in any other. Italy is, in some respects, unlike every other field occupied by this Board. Protestant organizations of an evangelical character have been operating there for several years, principally the Waldensian churches, the Italian Free Church, and the "Plymouth Brethren." Our Board did not originate the work now in question, but assumed it by way of experiment, with its stations and evangelists, about two years ago, as part of the transfer from the "American and Foreign Christian Union." It has been continued by us, as it had been begun by that body, in coöperation with the Italian Free Churches, and hence, with certain principles and methods not adopted in our work elsewhere. Nor have the results hitherto been such as to satisfy us with that coöperation. Yet should we now attempt to modify the work after our own distinctive manner, as by making the churches self-supporting, and also stricter in their terms of admission, and by only aiding instead of wholly supporting candidates for the ministry, the prospect of any considerable success would be, in the judgment of the Prudential Committee and of the missionaries, at best distant and doubtful. It would tend, also, we think, to a positive competition with the agencies named, instead of the feeble coöperation hitherto attempted, and hence to hinder rather than to further the common cause. In view of the various churches now operating there, differing, indeed, from our own, yet, in the main, disseminating a pure gospel, we should think it incompatible with the Christian comity ever approved and practiced by this Board, now, for the first time, to plant by their side a mission properly our own; and for the same reason, we would not thus distinctively modify the enterprises already begun. In the circumstances, the least questionable course is to leave the field to brethren of various ecclesiastical bodies, who are there organized and active against papal error, and who may be strengthened by liberal aid from abroad, without our formal alliance. We therefore recommend for adoption by this Board, the following resolution : —

*Resolved*, That in accordance with the recommendation from the Prudential Committee, our mission to Italy be suspended.

The resolution was adopted without dissent.

#### DR. CLARK'S PAPER.

Dr. Asa D. Smith, of the Committee to whom the paper by Dr. Clark was referred, reported : —

The Special Committee, to whom was referred the paper presented by Secretary Clark, on the "Indebtedness of the Home Churches to the Foreign Missionary Enterprise," submit the following report : —

They regard this paper as a very timely and important one. It is timely, in the first place, as related to the skeptical tendencies of the present day. The friends of Christianity have been greatly pained of late by the attitude assumed by certain eminent men of science; by their avowal, more or less unequivocal and emphatic, either of gross materialism, or materialism of the pantheistic variety. The belief in Christianity, they affirm — nay, even in the being of God — rests on no scientific basis; it is the mere product of the emotional nature — a fond fancy, variable, uncertain, untrustworthy. They are clamorous for facts;

but the only facts they recognize as surely and clearly proved, are such as can be weighed in scales, or measured with a line, or tested by the crucible or the microscope. They overlook the truth, that not a step can be taken in the scientific processes which they so magnify, but by the aid of the contemned and discarded abstractions; the intuitions, impalpable but real — real as oxygen or hydrogen, as marble or granite. They forget, too — or remember but to deny — that the moral and spiritual intuitions are just as valid as those that pertain to the material sphere. They are part and parcel of our common humanity. They are inextricably intertwined with it, and are more or less manifest even in the most untoward circumstances. So Mr. Tyndall substantially admits, near the close of that remarkable address, in which, with singular self-contradiction, he virtually affirms the very contrary. So Paul teaches, when he speaks of the Gentiles as showing “the work of the law written in their hearts;” and when he declares, as touching the being of God, that “the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.” Of all this, the history of missions has afforded continual evidence and illustration. It has shown thus, as the paper in hand affirms, “the essential unity and dignity of the moral nature of man;” and it is well that, just at this time, the attention of all should be directed to its lessons in this regard.

Not less opportune is the paper before us, in the second place, as it respects certain modern dilutions and adulterations of the Gospel. It is the fancy of some — of some, it is to be feared, even in the church — that Christianity, in its old form and pressure, has become well nigh effete and powerless; that there are not only certain excrescences to be removed, which, in a sense, we might easily admit, but that certain comfortable modifications and additions are called for. Of all this, the annals of the missionary enterprise furnish the most ample refutation. It is the old fire and hammer that has been found adequate to the breaking of the flintiest rock in pieces. It is the old star of Bethlehem that has penetrated the deepest darkness, and has guided lost ones through the most perplexing mazes. It is by the truth of God, the old fundamental truth, presented in its sterner as well as its milder aspects — especially as seen in the cross; the truth, not of itself alone, but as enforced by the Holy Spirit, that, in the face of obstacles the most appalling, has raised individuals from the deepest imaginable degradation, and has elevated and transformed neighborhoods and even nations. It is well that our confidence in the “faith once delivered to the saints” should be thus reinvigorated.

The paper is timely, it may be further said, in that it accords with the line of apologetics to which the best minds have, of late, been specially turned. The saying of Professor Christlieb, at the late meeting of the Evangelical Alliance, that “Christians are the world’s Bible,” has become almost a household word. And no saying was ever truer. Christianity is embodied perfectly in Christ; so must it be, in a measure, if it is to be triumphantly vindicated, in the persons of his disciples. They are to be, as Cudworth phrases it, so many “particular Christs.” There are no “evidences” like the living ones. And of all the practical illustrations of the Gospel which the world has ever seen, none are to be compared, all things considered, with those which the history of missions affords.

The paper of Secretary Clark, it may be added, is in perfect harmony with that presented by Secretary Treat, in that it furnishes an irresistible argument for a higher style of missionary giving. It reminds us how deeply indebted to the Foreign Missionary Enterprise we are, as individuals, — for light afforded us, for comfort and encouragement, for various incitements to duty. For what amount of gold and silver would we part with all the animating and strengthening influences which have come to us directly and indirectly from this great movement? What financial estimate can set forth the obligation, in this regard, which rests upon the church at large? How emphatically is the injunction sounded in our ears anew, “Freely ye have received, freely give.”

The Committee recommended the passing of the following resolution: —

*Resolved*, That the paper presented by Secretary Clark be accepted and printed, under the direction of the Prudential Committee.

This resolution was adopted.

## DR. ANDERSON AND THE HISTORY OF THE MISSIONS.

Hon. A. C. Barstow of the Business Committee, reported, Thursday morning, on the communication from Dr. Anderson, read Wednesday, the following preamble and resolutions, which were unanimously adopted :—

*Whereas*, At the Annual Meeting of this Board, eight years ago, our venerated Foreign Secretary, Rev. Rufus Anderson, D. D., having reached the age of three-score years and ten, declined a reelection to the office which he had so long filled, with honor to himself and to the entire satisfaction of the Board ; and,

*Whereas*, On that occasion, this Board, desiring to avail itself still of his wisdom, his ripe experience, and such strength as he had, requested him to write a history of the missions under its care ; and,

*Whereas*, In the good Providence of God, under this invitation, he has been able to make a most valuable contribution to the church and the world, in the four volumes of history from his pen, the last of which has just been issued from the press ; and,

*Whereas*, These volumes are of especial value to us, because they embrace a history of our missions to the Sandwich Islands, to the Oriental Churches, and to India, compiled, in great measure, from the writings and observations of our own missionaries, and by one who, of all men, was most eminently fitted for the task ; therefore,

*Resolved*, That we make grateful record of the renewed obligations under which we are thus placed by our venerated father and brother, for this happy closing of a fifty years' service in this blessed cause ; and that here, in the Temple of God, at the close of these solemnities, we lift up for him the prayer which, at the close of his eventful life, the Royal Psalmist offered for himself : " O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works : now also, when I am old and gray-headed, O God, forsake me not, until I have showed thy strength unto this generation, and thy power to every one that is to come."

*Resolved*, That as a fitting complement to this work, so well begun, we hereby request our Home Secretary, if consistent with his present onerous duties, to prepare, at his convenience, a history of the missions of the Board to the North American Indians.

## THE LORD'S SUPPER.

On Thursday afternoon the sacrament of the Lord's Supper was administered in the Congregational Church, Drs. Daggett and Buckingham presiding ; in the Baptist Church, Dr. N. Gale and Rev. George B. Safford presiding ; and in the Methodist Church, Rev. S. E. Herrick and Rev. H. L. Hubbell presiding.

## PLACE AND PREACHER FOR NEXT MEETING.

After the communion service the Board held a session for business in the chapel of the Congregational Church. The Committee on Place and Preacher reported, recommending that Chicago, Ill., be the place, and that Dr. I. W. Andrews be the preacher, and Dr. William A. Taylor his alternate. The recommendations were adopted, and the following persons were appointed as the Committee of Arrangements for the meeting, with power to add to their number : E. W. Blatchford, Esq., H. Z. Culver, Esq., P. L. Underwood, Esq., J. W. Butler, Esq., Rev. Dr. Goodwin, Rev. C. D. Helmer, Rev. W. A. Bartlett, and Rev. L. T. Chamberlain.

## RESIGNATION—NEW MEMBERS.

Hon. C. G. Hammond, for the Committee on New Members, presented a letter from Dr. Joseph S. Tuttle, in which he tendered his resignation of his corporate membership, saying :—

" I find my other duties so urgent at the time the Board usually meets, as to prevent my being present. I regret the necessity of resigning a position which I have prized so greatly. I love the great Society with which I have been connected so many years, and in resigning what the Board so kindly conferred, I pray our Lord to give it the largest blessing in its work."

The resignation was accepted.

The committee nominated the following persons, and they were elected corporate members by ballot: A. E. P. Perkins, D. D., Nathan Carruth, Esq., D. L. Furber, D. D., Richard H. Stearns, Esq., Philip L. Moen, Esq., and Samuel Johnson, Esq., of Massachusetts; William Thompson, D. D., Hon. George C. Woodruff, and Roland Mather, Esq., of Connecticut; Rev. George B. Safford, of Vermont; Hon. William I. Phelps, of Illinois; Rev. Richard Cordley, of Kansas; and Rev. Nathaniel A. Hyde, of Indiana.

## OFFICERS.

Dr. James H. Means, for the Committee on Officers of the Board, reported, nominating the following persons, who were unanimously chosen by ballot:—

MARK HOPKINS, D. D., LL. D., <i>President.</i>	REV. SELAH B. TREAT,
HON. WILLIAM E. DODGE, <i>Vice-President.</i>	NATHANIEL G. CLARK, D. D.,
AUGUSTUS C. THOMPSON, D. D.,	<i>Corresponding Secretaries.</i>
HON. ALPHEUS HARDY,	JOHN O. MEANS, D. D.,
ABNER KINGMAN, Esq.,	<i>Recording Secretary.</i>
JAMES M. GORDON, Esq.,	LANGDON S. WARD, Esq.,
RUFUS ANDERSON, D. D.,	<i>Treasurer.</i>
EZRA FARNSWORTH, Esq.,	HON. THOMAS H. RUSSELL, } <i>Auditors.</i>
EDMUND K. ALDEN, D. D.,	HON. AVERY PLUMER, }
J. RUSSELL BRADFORD, Esq.,	R. H. STEARNS, Esq., }
JOSEPH S. ROPES, Esq.,	
<i>Prudential Committee.</i>	

## LETTERS OF EXCUSE.

The Recording Secretary announced that letters excusing their absence from the meeting had been received from the following corporate members of the Board:—

Dr. Gordon Hall, Samuel Holmes, Esq., Ebenezer Alden, M. D., Dr. Wolcott, Dr. Riddle, Dr. Aaron Warner, Gen. O. O. Howard, Dr. Condit, D. Willis James, Esq., Dr. Thatcher Thayer, Rev. J. H. Coulter, Dr. Thomas Shepard, Dr. E. Pond, Dr. Alvan Bond, Hon. S. L. Withey, Dr. J. H. Fairchild, Dr. W. Patton, James W. Weir, Esq., Dr. C. L. Goodell, President W. E. Merriman, Rowland Hazard, Esq., Dr. W. B. Sprague, Deacon A. W. Porter, Samuel H. Potter, Esq., H. Z. Culver, Esq., President Jos. F. Tuttle, Hon. John G. Foote, Rev. H. C. Haydn, Dr. J. J. Caruthers, Dr. T. M. Post, Dr. A. L. Chapin, Henry White, Esq., J. S. Ropes, Esq., Dr. S. Sweetser, James M. Gordon, Esq., Hon. William A. Buckingham, Hon. Philo Parsons, and E. W. Blatchford, Esq.

## COMMITTEE ON NEW MEMBERS.

The following persons were appointed a Committee on New Members, to report next year: Hon. Charles G. Hammond, Hon. J. B. Page, N. Gale, D. D., Calvin Day, Esq., Richard P. Buck, Esq., I. W. Andrews, D. D., Alden B. Robbins, D. D.

## THURSDAY EVENING — ADDRESSES.

The session of Thursday evening was opened with singing, and prayer by Rev. S. E. Herrick. After the transaction of some business, addresses were made by the President (Dr. Hopkins), Dr. W. W. Scudder, Dr. E. Cutler, Rev. T. C. Trowbridge, of the Central Turkey Mission, and Dr. Asa D. Smith.

## COMMUNICATION FROM REV. G. B. NUTTING.

At the opening of the meeting Friday morning, after singing, prayer was offered by Dr. J. G. Vose. The minutes, as kept by the Recording Secretary, and read from day to day, were approved. Hon. William Hyde, in behalf of the Business Committee, stated that a communication had been received from Rev. George B. Nutting, too late to be acted upon at this session, and he recommended that it be referred to a special committee, to report at the next meeting of the Board. The recommendation was adopted, and Hon. A. C. Barstow, H. F. Durant, Esq., and Rev. Dr. James H. Means, were appointed that committee.

## RESOLUTION OF THANKS.

Mr. Hyde, also in behalf of the same Committee, reported a resolution of thanks, which was unanimously adopted by a rising vote of the assembly, as follows:—

*Resolved*, That the sincere and hearty thanks of the Board be presented to the people of Rutland, and the neighboring and even distant cities and towns, for that hospitality which has been so generously extended to the large numbers who have gathered to attend this Annual Meeting of the Board; to the Committee of Arrangements, who, with such unwearied and successful assiduity, have performed their very arduous labors; to the several churches that have generously opened their houses of worship for the meetings of this occasion; to members of the choir and others who have assisted in the service of song; to the railroad companies that have kindly afforded increased facilities for attending the meetings, by the reduction of fares, and in other ways; and to the managers of the press, for the efforts they have made to give full and accurate reports of the proceedings.

## FAREWELL ADDRESSES.

Secretary Clark mentioned the names of missionaries about to go abroad or now on their way, commending them to the sympathy and the special prayers of Christians. Parting addresses of great interest were then made by several of these brethren—Rev. Charles H. Brooks, designated to Western Turkey; Rev. J. H. De Forest, going to Japan; Rev. Joseph Neesima, a native of Japan, and about to return there (who was introduced by Hon. Alpheus Hardy, briefly stating some of the singular facts of his history); Dr. E. E. Bliss, of Constantinople, and Rev. T. L. Byington, soon to sail for the same city. The hymn, "Shall Jesus bear the Cross alone," was then sung, and Dr. E. K. Alden led in a special prayer of supplication for the missionaries, and of renewed consecration. The President of the Board reiterated the expression of thanks in farewell remarks, and Rev. James G. Johnson responded in behalf of the Committee of Arrangements and of the people not of Rutland only, but of Vermont. A few moments were spent in silent prayer, the parting hymn, "Blest be the Tie that Binds," was sung, prayer was offered by Dr. J. H. Means, the benediction was pronounced by Dr. Anderson, and the Board adjourned without day.

## SIMULTANEOUS MEETINGS—REMARKS.

In addition to the devotional services of praise and prayer at the opening of each business session of the Board, and introduced from time to time in connection with the business and addresses, a prayer-meeting was held at eight o'clock Wednesday, Thursday, and Friday mornings, at the Baptist Church, largely attended and of great interest. There were also meetings at that church continuously, morning, afternoon, and evening, to accommodate those who could not find room at the Congregational Church. On the afternoon of Wednesday, the meeting there was specially for children, who were addressed by missionaries and others; and on Thursday forenoon the Woman's Board held its meeting at that church. The house was full, and the services were spoken of as deeply interesting. There was also a very pleasant gathering, especially of ladies, in the chapel of the Congregational Church, Thursday evening, when the Vermont branch of the Woman's Board gave a reception.

It was not expected that as many persons as often gather at the meetings would or could be entertained at Rutland. But Rutland did not want for guests, nor did the guests find any want of hospitality, or of table or lodging accommodation, though many went to neighboring towns at night. Trains were run upon the railroads in the evening, to Wallingford, West Rutland, Castleton, Fair Haven, Pittsford, Brandon, Middlebury, etc., returning in the morning, and many guests were entertained at those places. Admirable arrangements were made for giving dinner and tea to those thus lodged abroad, at the Town Hall, which was so fitted

up as to present a very neat and inviting appearance. It should be stated, to the credit of Vermont hospitality, that much of the provision for this room was sent from distant towns — Burlington, St. Albans, etc. — the movement for this originating not with the Rutland people, but with ladies in the other places. The number of corporate members in attendance was 85, and the names of 289 male honorary members were given to the Assistant Recording Secretary. It was understood that about 1500 guests were assigned to places by the Committee of Arrangements at Rutland; how many found places with friends, and at hotels, not reported to that committee, cannot be known. The decided success of the Rutland enterprise has demonstrated, as Mr. Johnson well suggested in his parting address, that the meetings of the Board need not be confined to the larger cities of the land, but that smaller places may enjoy the privilege and participate in the pleasures and advantages of such occasions.

The meeting was eminently a good one; the spirit manifested in the discussion of Wednesday afternoon, on the financial problem, as, indeed, in all other discussions, was one of cheering promise, the interest and the spirit of consecration to Christ and his service seemed to deepen from day to day, and the farewell meeting of Friday morning was felt to be one of the best of its kind.

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## MISSIONS OF THE BOARD.

### Zulu Mission.

Southeastern Africa — near Port Natal.

#### MEETING OF THE NATIVE CHRISTIANS — LIBERALITY.

WRITING from Umsunduzi, July 3, Mr. Tyler first refers to the death of a son of Mr. Pixley (noticed in the Herald for September), and then says:—

“After this sad event, Mrs. Tyler and I attended the Annual Meeting of Zulu Christians, held this year at Umvoti. An unusually large number were present, from all the stations except Inanda, whose delegates could not leave their work on a new chapel they are building. From the number of cattle slaughtered to provide the numerous guests with food, I judge the hospitality of the Umvoti people was sufficiently taxed. The whole meeting, managed by themselves, was characterized by a manliness, order, and enthusiasm which did them much credit. Being asked to take the lead of their *missionary* meeting, I concluded to limit the speakers to ten minutes each (a difficult thing for Zulu orators), but they did not complain, and their earnest and pointed remarks displayed finely that talent for public speaking for which they are noted. The importance of sustaining a *Foreign*

as well as a Home Missionary Society, was urged upon them, and they promised to give it their serious consideration. We shall continue to urge this matter until a band of native missionaries is organized by them, and sent forth to destitute tribes in the interior of this continent.

“On Saturday morning the contributions from various stations were handed in, and the liberality displayed shows that the people realize, in a good degree, the importance and privilege of supporting their missionaries. Notice, for instance, the station at Umbiana, the native missionary with whose history you are familiar. His people, who are the poorest, probably, of all, and are struggling to build a chapel, school-house, and comfortable dwellings for themselves, brought to Mr. Rood, the treasurer, upwards of £17 sterling (\$85). The little station of Itafamasi, of which Rev. Benjamin Hawes is pastor, gave nearly £11 sterling (\$55). More than £100 were laid upon the table at one time, and that before all the stations had reported. I have seen evidences of self-denial in giving at home, and I am sure that every true missionary is thankful that he is remembered by many pious widows and others who add to their mites

fervent prayers; and should we not also be thankful that these Zulu Christians, who only a few years ago were under the dominion of heathen selfishness, are now willing to bring their offerings, and lay them so cheerfully on the Lord's altar? Is it strange that I should contrast *their* standard of giving with that of those who live in homes of luxury, and should feel, that if American Christians gave in proportion to their ability, as do these African believers, the treasury of the Board would never fail.

"The Sabbath, the last great day of the feast, was deeply interesting. The large chapel was packed with a congregation consisting chiefly of civilized and Christian Zulus, and the sermon by the native minister, Rev. Rufus Anderson, was one which they will not soon forget. Rev. Benjamin Hawes assisted at the sacramental service in the afternoon, and his appeal to his brethren to live near to Christ, touched all hearts. On Monday morning the natives dispersed for their homes, some of them walking a distance of one hundred and thirty miles, but all seemed happy, and if I could judge from the cheerful good-by they gave us, I should say they all felt that they had enjoyed the meeting."

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### Western Turkey Mission.

DR. AND MRS. SCHAUFFLER LEAVING CONSTANTINOPLE.

WRITING from Constantinople, August 21, Dr. Wood noticed an event in which many, in this and other lands, will feel an interest. He states:—

"A week ago yesterday we bade farewell to Dr. and Mrs. Schauffler. They have left us probably not to return. Their son Henry came a few days previous to assist their last preparations, and accompany them to his home, in Brünn, Moravia. They are in comfortable health; but Dr. S. has finished his great labor of the Turkish version of the Scriptures, and the infirmities of age seem to require that they lay down the burden of life in this field, and seek repose under more favorable circumstances than can be commanded here. Thus the last of 'the first three' is

no longer with us; and we are made to feel that indeed another generation has succeeded to that which began the work in enlightenment and spiritual renovation in these lands. Well may our honored and beloved father and mother in the Lord rejoice in what their eyes have seen, and they themselves have been permitted to do. Their works will follow them, and their reward will be everlasting. They carry with them in their retirement the respect and love of a great multitude of persons, foreigners and natives, of many nationalities, who have seen in them the excellency of the religion they professed and taught; and many prayers will ascend that their evening of life may be prolonged,—be bright and happy until its twilight shall mingle with the dawn of eternal day. It is anticipated that, in the use of the German tongue, they will find employment at Brünn, in which they may perhaps do even more in their last days, in bringing souls to Jesus, than they have accomplished in any former period of their life; for the Spirit of the Lord is there, and many are reported as ready to hear the Word. We were much interested in the accounts given us by Mr. Henry Schauffler during his brief visit, and were impressed with the promise of the mission in Austria. The arrest of its progress, by want of adequate support, would be a sad calamity."

#### "THE PAINFUL DUTY OF REDUCTION."

Dr. Wood mentions another fact, also, in which many will find a sad, but it may be hoped a healthful, interest:—

"Our thoughts are much with you in the anxieties of these passing weeks. Can it be that so heavy a load of debt is to be upon the Board at the end of this month, as you have feared? Our Committee ad interim has just performed the painful duty of the *reduction* imposed upon us in the estimates for 1875. The terrible famine in the Cesarea and Marsovan station fields, the effects of which are felt very widely in other fields also, in exceptionally high prices, and the demands of our work, make this reduction a sad experience. We propose simply a postponement of certain appropriations which are greatly needed, and which we must con-

tinue to plead for, to be given at the earliest possible date."

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### North China Mission.

#### REFLECTIONS AFTER A TOUR.

MR. PORTER wrote from Tientsin, June 19, mentioning a tour, with his sister, to a village about half way between Tientsin and Pao-ting-fu, and says:—

"The reception, by the plain, simple-hearted country people, was very touching. Four men and two lads have been baptized by Dr. Blodget. A three-donkey team and an open cart came over [to the river, about three miles] to carry my sister. We rode over a continuous wheat field. Last fall ten feet of water covered the plain, and surrounded the houses. A small crop of grain will be harvested, and then another flood, very likely. The whole village came out to see the strange lady, and followed her into the court. For three days, save one Saturday evening, when it seemed best to spend the night on the boat, the women and girls crowded around to listen and ask questions. Busy, glad, and sad days. Happy days, because so many were hearing and being led to think of God and his Son, who had never thought or heard before. Sad days, because of fresh evidences that sorrow, and evil-speaking, and willful misunderstanding of motives, must follow those who confess Christ before men. It's a dreadful thing to bring a *foreign* religion to an ignorant people. When will the Spirit teach them it is *theirs*, and not ours merely!

"It was a pleasure to go on a tour again after another year of study. My little medicine-chest was kept open pretty steadily, save on the Sabbath. Pitiful old women and young children were the chief patients. The small-pox had just afflicted almost every child in the village.

"What does a review of the visit show? A village of a thousand people or more, in which are four Christian men of considerable influence and esteem among the people; a very general interest in questioning about the doctrine; and several women wishing to be baptized, yet re-

strained by fear. So much for the work already done.

"Another view discovers that very few reading men are to be found in these villages, so that he who can read is the more respected. And further, one of the first results of baptism seems to be an impulse toward learning to read, first the simple tracts and the catechism, then the Gospels and the Testament. One young man, just baptized, has in three months learned a thousand characters, can read the catechism and, what is as interesting as it is singular, is teaching his wife to read as fast as he can. She desires to be baptized. In pleasant talk, as we went toward our boat one night, the fact came out that the majority of our church-members, including some of the promising young men of the training-school, had learned to read since joining the church. The hope of the church in China lies here. The poor are to hear the gospel, are to long to read it, are to have thought and life awakened by it,—as has been the history of the church so often repeated,—and then the divine life and power of the Holy Book will cause the scholasticism of Confucianism to give way before it.

"One gets more good than he gives in this going out to meet the people in their homes. I bring back this treasure of hope with me,—the Bible and a Christian literature are to work far below the high level of Chinese scholarship, until a people prepared for God's work are brought forth from the bondage of superstition and ignorance. And then there will be no exodus into some other land of promise, but the people will up and occupy this land for the Master. Confucius may always be the Sage, but Christ shall be the Master.

"The simple hospitality urged upon us could have come from no motive but interest in us for the work's sake. And a feeling of brotherly interest in the other portions of this great field, and in church-members whose names alone they know, was an omen of hope for me. It seems sad that visits to these country stations must be so short and at such intervals. My sister may have written you of the encouragement she found in the work at this village.



"We cannot speak with that enthusiasm which the flooding tide in Japan stimulates; but even here we have the 'stars in their courses' fighting for us. Not even the failing treasury, nor the slow moving of this mountain of evil, shall forbid raising again and again the Macedonian cry, 'Help'—not us—but these simple-hearted, ignorant, superstitious people. Help them to knowledge and righteousness. Help them to rebel against Satan and establish a kingdom whose foundation is peace."

Mr. Stanley also wrote from Tientsin, July 22, reporting a tour of 37 days in the country, during which he baptized 11 adults and one child, at places which had been visited before, and where there were converts. Two others asked for baptism, others were interested, not a few are favorably disposed, while opposers have also appeared in the field.

#### AN OPIUM SMOKER PRAYING.

Mr. Pierson wrote July 25, mentioning two cases of apparent religious interest at Pao-ting-fu. Of one he says:—

"The second is the Corporal Pêng, who is a bold man, and says: 'I have been trying to break off my opium, trying very hard, too, and it's of no use. I cannot do it of myself; I am determined now to trust only in Jesus, to seek his daily help, and to just leave it off. If I die in the attempt, why, I'll die. Pray for me, and I'll pray too.' He seems to take this determination concerning all his sins, and to be in earnest for a new life. So God is giving reason for hope." \*

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#### Japan Mission.

EXTRACTS from several letters will be given here, presenting aspects of the condition and prospects of the mission in Japan, as they appeared to the writers, up to about the middle of August last. It will be seen that there is still much of light, but not without the shadow of some passing clouds,—reason for hope, and faith, and prayer.

#### THE FIELD OCCUPIED A GOOD ONE.

Mr. Greene wrote from Yokohama, August 1st. Since leaving Kobe, he had been led to compare the field and the workings of his own (the Board's) mission with those of other missions in the Empire, and he notices some pleasant things as follows:—

"In the first place, we hold an excellent position for active Christian work. Kobe and Osaka are the only two places in Japan, so far as I know, where foreigners can hire houses in the native town, and, as a consequence, our mission holds the only two 'propaganda,' as Dr. McClay calls them, in this country. In the new chapel in Osaka, there assembles, with more or less regularity, the largest congregation attendant upon Protestant preaching in Japan. Possibly the Yedo congregation may equal that of Osaka; but I think not. The Kobe congregation is only a little behind that of Osaka. The preaching places of other missions are either in the foreign settlements, or they are back-parlor arrangements in the native town, like what I tried in Hiogo last winter. The outlying country is also, it seems to me, more open about Hiogo and Osaka. The people are more ready to listen, and less ready to suspect ulterior designs, and are, I think, more intelligent, nor am I alone in thinking so.

"In the second place, our mission is a unit with reference to the importance of making the native Christians take upon themselves the responsibilities of the Christian church. We encourage them to preach from the outset, according to their ability, and in consequence nearly every male member of the two churches is doing something to propagate Christianity. Nor are the women behind in devotion to the cause. They work in a different way, perhaps, but not less efficiently than the men, in proportion to their numbers.

"We find it difficult to understand why the Board should be so hard pressed for funds. Things seem so hopeful with us, that it seems as though every one who knows what Christianity is, by an experience of his own, ought to be encouraged to give liberally. I know of no better

argument in favor of foreign missions than is to be found in the history of Japan missions during the past year."

#### HOW MUCH OF THE BIBLE HAS BEEN TRANSLATED?

On the 12th of August Mr. Greene wrote, in reply to inquiries from the Secretary:—

"The Gospels according to Matthew, Mark, and John have been translated and published. Luke is now undergoing revision, and we hope will be published some time this fall. As it is the first work the Committee has attempted to do, it has not progressed very rapidly; but every day, as the Committee becomes more accustomed to the work, there is a great increase in the facility with which its members accommodate themselves to one another.

"No other portion of the Bible has been published. Genesis has been translated, by Mr. Thompson, of Yedo (Presbyterian mission), and the Epistles to the Romans, Ephesians, and Hebrews, have been translated by Dr. Hepburn. It is not likely that any of these will be published until after their revision by the Committee.

"The three gospels mentioned above were published in the Japanese character, with a slight sprinkling of Chinese. The Gospel by John was Romanized by Dr. Hepburn, while he was in America, last year, and was published in New York, with Japanese and English in parallel columns. The system of Romanizing is, I believe, essentially that of Sir William Jones.

"The Japanese have not learned to read their language in the Romanized form to any great extent, and consequently this form will be comparatively little used in religious books for some years to come; but the Roman letters are taught in most of the government schools, so that we may hope that, before a great while, we may be able to avail ourselves of them in the preparation of religious books."

#### OTHER CHRISTIAN BOOKS.

"A few tracts have been prepared; one by our mission,— 'A Short Road to

the True Religion,'— written by Mr. Davis; two by the Presbyterians, and one by the Reformed; besides a catechism by the Baptists, another by the Episcopalians, and a translation of 'Peep of Day,' by the Presbyterians. Our mission also published, some time since, an edition of the 'Sermon on the Mount,' both Romanized and in the Japanese character. Possibly other religious books have been published, but I think of none, unless our little hymn book, of seven hymns, is counted worthy of a place in the list."

#### THE INFLUENCE OF CHRISTIAN PHYSICIANS.

Writing on the 10th of August, from Kobe, Mr. Atkinson refers to the new missionaries expected, and makes statements regarding the influence of missionary physicians, the present attitude of Government, how far the field is open, and some other points of interest. He writes:—

"I am glad that another physician is coming. We ought to have a medical missionary in every station. We do not need them to *open* places; for, on the whole, the working of physicians is not the unlocking and throwing open of doors for others to enter. We are, so far as permission from government is concerned, little or no better off after a physician has been in a place than we were before. I incline to think that our medical missionaries could obtain permission to live in any city in the Empire; but their entrance would not hasten the entrance of a clerical missionary.

"Government appreciates *medical* work, but evidently does not care for *Bible* work. If we were all physicians I presume we could at once establish half a dozen stations. We need medical missionaries to bring Christian influences to bear on medical students and on the whole profession in Japan. The physician in Japan is a most influential person, more so than the priest, I believe. His opinion is considered the very essence of wisdom, I am told. It is important, then, that they have some of the *true wisdom*. A foreigner employed in one of the large cities of the Empire, and who is instructing many, tells the students, boldly, that he

hates Christianity; and his life is a pretty thorough carrying out of the saying. Such men as he are the John Baptists heralding our approach, and we earnestly desire other and better voices crying in the wilderness, and preparing the way of the Lord.

"Dr. Berry is a good John Baptist; we want more such. But after all, while rejoicing in coming men, and in men present, and in the ability represented, we need *God* vastly more. Doubtless the Holy, Just, and Good is already here, and has been; but we do so long to see more manifest revealings of his power!"

#### OBSTACLES — POSITION OF THE GOVERNMENT.

"It seems strange that this nation is taking its present stand. Government now utterly refuses to do anything about travel, or permission to reside in the interior, until after the revision of treaties; and when that will be no one seems to know. Among the foreign residents, the treaty revision question is the one standing joke. All passports have recently been taken from the foreigners in Japanese employ, and only *specific* passes are given; and if the statement of to-day's paper is true, passes will be given only to those government employées who have a medical certificate, stating the need of such travel or residence for a short period.

"Of course entering Kioto now is out of the question. We received our quietus last week. I was told that *if I were not a missionary* I could live in Kioto, teach a school, and probably Christianity too; but being a missionary, I could not live there! I believe there are a few instances of missionaries being allowed to live in the interior, here and there. In view of this, Tsugi, the native Christian who has negotiated in this matter, and whose house is in Kioto, and one of the native Christians here, drew up a letter for the Central Government, stating facts, and asking why we cannot enter Kioto in the same way. But no such document can be forwarded by any subject of the realm to the Central Government, without the stamp of the chief officer of the ward of the city in which the writer's home is, thus testifying his conviction that the

things are *facts*. Hence this document was sent to Kioto, and with this result: Last Sunday a long letter came to Tsugi from that official, informing him that his 'Ward Officer' *did not dare* to set his seal to the letter; and stating farther, that it would probably be dangerous to Tsugi's mother, and other relatives, if the thing should go on.

"This brings us to a full stop in that direction, for the present. It has also come to my ears, that the Kioto government has written to the Kobe-Hiogo government, asking why missionaries are allowed to go on with their work here; but whether this was to learn for its own information, or whether it was to upbraid this Kobe-Hiogo government, I do not know.

"Taking matters as they appear, all in all, I think the Japanese are building dams in the way of progress very similar to the Mill River dam; and by and by they will burst with crash and roar. Progress there must and *will* be. Heavenly reign there must and will be. The Word of God must and will have free course, must and will run and be glorified. In every nook and corner of this land of pagan darkness, the Sun of Righteousness must and *will* rise, and shine with healing in his wings. It is only a question of time; and that the time is not far distant we all feel in our inmost souls. When the 'more men' looked for shall have come, we shall have none too many for *present* needs. When the fall campaign begins we shall be *full* of work. Brother Davis will have crowded hands. He must give his strength to educate these young aspirants for the ministry, and that will leave Mr. Gulick and myself for all the other work, — Dr. Berry having a distinctive work, and Dr. Taylor hoping to go to Himeji. The Osaka brethren think they absolutely need all the men who are coming this fall. Whether we can afford to let them have them all, we can tell by and by."

#### PUPILS LED TO CHRIST.

"If possible, I think we ought to have a school. We thus get a *close* hold on some. Last winter I had a class as I was able, with breaks because of sickness and

death. Six of this class stood by all the time, and now every one has expressed the purpose to follow Christ, every one has prayed aloud in the Tuesday evening prayer-meeting or at our family devotions, two have already united with the church, and intend to become preachers of the Word to their own countrymen, and others will unite at the next communion. Hence you will not be surprised that I think well of a school."

#### A NOTEWORTHY PRAYER-MEETING.

"Two weeks ago the Japanese prayer-meeting (which is always held Tuesday evenings at our house) was a peculiar one. That evening one of the native church-members buried an only child, hence the church-members were absent from the prayer-meeting. One came, however, and several other Japanese, in various stages of progress toward a Christian life, were also present. We thought our meeting would be very short. We sang a hymn, and I asked the *one* Christian to offer prayer. He did so, and we sang another hymn. Miss Talcott made a few earnest remarks, and at the close, asked one to pray. The man hesitated, but summoning courage he began his first *public* prayer, and prayed just as such a new believer, though a grown man, would pray at home. Scarcely was the amen out of his mouth ere another new voice, in earnest tones, supplicated the Throne of Grace; and after him, two young men, of about sixteen years, members of my winter class. We then rose, I made a few remarks, we again sang, enjoyed a little social converse, and then separated, rejoicing over the beginners in *open* supplication. It was good to be present at *that* meeting, I can assure you."

#### PROSPECTS AT OSAKA.

Mr. Gulick wrote from Osaka, August 7: "During the five weeks since my return [from the Sandwich Islands] a daily service has been maintained at our favorably located chapel, attended by audiences varying from twenty to one hundred and twenty. It is truly a cause for wonder and thanksgiving to see in this spot, where recently the light of Chris-

tianity was so completely excluded, the crowds who, passing in the street, dare to call in, and in numbers seat themselves to hear the words of life."

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#### Mission to Austria.

##### ENCOURAGEMENT AT BRÜNN.

DR. SCHAUFFLER, who has recently removed from Constantinople to reside with his son at Brünn, wrote from that place to the Secretary of the Board on the 5th of September, expressing strongly his interest in what seems to him a most encouraging commencement of missionary labor there. Indeed, he "ventures to say, that no missionary enterprise of the American Board ever began with more cheering prospects." Mr. Henry Schaufler wrote, September 7th:—

"I know you will not have much time to spare when this reaches you, but I feel as though I must tell you, as briefly as possible, what encouragement the Lord is giving us in Brünn. While I was absent over two Sabbaths, in the early part of August, my wife went out one day into the market opposite our house, and, as she had often done before, gave a few tracts to some children. The effect of those tracts was wonderful. Pretty soon children of all ages and conditions began to flock into our dwelling, and my wife had to spend the better part of every day lending tracts and exchanging what had been read for something new. What was my astonishment, the day I reached home, to learn that that day she had supplied three hundred and twelve children. What to do we did not know. Our landlord, a prominent Catholic political leader, lives under us, and other inmates of the house complained of the disturbance and dirt caused by the running up and down stairs of so many children. But how could we turn away those crowds of eager children? How could we refuse to give the gospel and Christian tracts to those to whom they were so new and attractive? And how could we neglect the opportunity, put right into our hands, of inviting so many children to meet on the Sabbath to hear a Bible story and sing Sabbath-

school hymns? We carried the matter to the Lord in prayer, and received the answer,—‘Suffer little children, and forbid them not, to come unto me.’ So we told the children on Saturday, that if their parents gave them leave, and they wanted to come on Sunday morning, at nine o’clock, we would sing together, and they should hear a Bible story. Seventy-three crowded into our sitting-room. The singing went capitally, and they listened most attentively to the story of the paralytic. Our hearts overflowed with gratitude to Him who had thus unexpectedly given such an opportunity to tell these little ones of Christ, their friend and Saviour. The utter ignorance of many of them was as lamentable as their interest was great. The following Sabbath eighty came; yesterday sixty-five were present. Doubtless the priests will do their utmost to break up this exercise, and as Brünn is much more loyally Catholic than Prague, will partly succeed; but we are persuaded that this ‘*children’s movement*’ is of the Lord, and that out of it will grow either a permanent private Sunday-school, or a public children’s Biblical lecture. We wait for the Lord to direct. They come now only twice a week for books, and no one in the house complains any more.

“The Sunday evening Bible-exposition meeting (really a preaching service) and the Thursday evening exposition and prayer-meeting, have grown in numbers and interest very markedly of late. Last Thursday evening there were over twenty present, and last evening (Sunday) we were fifty altogether. What gladdens us much more than the increasing numbers, is the most evident presence and power of the Holy Spirit. I have never before felt the Lord to be so present in any meetings that I have held. There is a solemnity and a depth of interest in the word spoken, and a tenderness of feeling, such as would betoken, in America, the commencement of a quiet revival. What interests us very much, is the number of *young men* and large boys who attend. Both the last Sabbaths there have been ten or more. Of these, two or three are very serious. One, to whom I spoke after

meeting two weeks ago, declared his purpose to serve the Lord henceforth. Yesterday evening he gladly accepted my invitation to come to me for private religious conversation some evening this week.

“For several months past a young Catholic gentleman has visited us. At first he did not know whether there was a God, or whether he had a soul. But he was at least honest; and, seeing that we believed firmly that which he had hitherto doubted, he expressed his determination to investigate the claims of Christianity. We lent him a New Testament and other religious books. He became evidently troubled, as we could see from his looks, but felt that he must *investigate*, and that would take time. But Saturday before last I called on him, and had a most deeply interesting conversation. Sunday evening he attended the meeting here for the first time, a bold thing for a man in his position, and last Saturday he visited me for religious conversation. I asked him whether he was ready now to yield his heart to the Lord, to trust Christ as his Saviour, and to live and die in his service. He answered unhesitatingly, ‘Yes.’ We kneeled down and told it to the Lord, and after some further conversation, in which he showed the anxiety of a young convert to live, in the midst of great temptation, a Christian life, we parted.

“No one can know the joy of preaching Christ, and telling the glad news of *free* salvation through him to those who have never heard it, without coming to a land like this, where anxious souls are groping in darkness, and leap for joy when they see a ray of gospel light. Last evening, after meeting, a Hungarian lady said to me, ‘I am here for the first time, and am so sorry I haven’t known of this meeting before; and O, if this lady here hadn’t told me about it, I might never have heard of it!’ If it were possible to convey, in human language, to the great assembly of God’s children who will meet next month in Rutland, an idea of the darkness and degradation of these lands, caused by Popery, and then give them a glimpse of the bright little faces that

gather around us Sunday morning to hear what is to them literally the news of Christ's love for children; if they could only look in on our Sabbath evening meeting and mark the attentive, earnest, often anxious, and even tearful faces of those who listen for the first time in their lives to the glad tidings of a free salvation; if they could but feel thrilled, as we do, by the glorious certainty that *God is working*

*here*, that he is lighting a light that shall yet illumine this whole dark land, how would their warm sympathies stream over to Bohemia, Moravia, and Tyrol, and their believing prayers ascend to the throne of grace for us and the perishing multitudes around us; and what a mighty impulse would this work receive in answer to the earnest cry sent up from that mount of privilege!"

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Spain.

STATISTICS OF PROTESTANT EFFORTS.

MR. WILLIAM H. GULICK wrote from Santander, August 12, sending statistics in regard to Protestant evangelistic efforts in Spain, the gathering of which must have cost him much effort. They will be of value to many readers of the Herald, for reference, and most of the tables will be given here. He writes:—

"The following tables show the number of foreign missionaries, and of native pastors and evangelists now laboring in

Spain, and the societies that support them, or the denominations to which they belong. If not exactly accurate they are essentially so. The number of Plymouth Brethren might, perhaps, be rightly reduced, by reporting some so classified as supported by committees, or individuals, unknown to the public, or as 'trusting in the Lord' for their support. It is also but fair to state, that perhaps not one of those placed under that heading in these lists would accept the classification."

PROTESTANT LABORS IN SPAIN.

DENOMINATION OR SOCIETY SUPPORTING.	FOREIGNERS.				NATIVES		
	Men.	Married Ladies.	Single Ladies.	Total Foreigners.	Native Pastors.	Native Evangelists.	Total Natives.
BOARDS.							
1. United Presbyterian Church of Scotland . . . . .	3	3	..	6	1	2	3
2. Irish Presbyterian Church. . . . .	..	..	..	..	1	..	1
3. Evangelical Church of Germany . . . . .	3	2	..	5	1	..	1
4. Baptist Union (American) . . . . .	1	1	..	2	3	1	4
5. English Wesleyans . . . . .	1	..	..	1	..	2	2
6. English Episcopalians . . . . .	1	..	2	3	2	..	2
7. American Board . . . . .	2	2	..	4	..	..	..
SOCIETIES.							
8. Spanish Evangelization Society (Edinburgh) . . . . .	2	..	..	2	4	..	4
9. Evangelical Continental (London) . . . . .	..	..	..	..	2	..	2
10. British and Foreign Bible Society . . . . .	1	1	..	2	..	..	..
COMMITTEES.							
11. Geneva, Holland, and Glasgow . . . . .	..	..	..	..	2	1	3
12. Lausanne . . . . .	1	1	..	2	1	1	2
13. Neuchatel . . . . .	..	..	..	..	..	1	1
14. Glasgow . . . . .	1	..	..	1	..	..	..
15. Plymouth Brethren . . . . .	11	9	1	21	..	3	3
16. Miscellaneous (English and European). . . . .	..	..	..	..	1	3	4
Total . . . . .	27	19	3	49	18	14	32

THESE INDIVIDUALS ARE DISTRIBUTED AS FOLLOWS:—

STATIONS.	FOREIGNERS.				NATIVES.		
	Men.	Married Ladies.	Single Ladies.	Total Foreigners.	Native Pastors.	Native Evangelists.	Total Natives.
1. Madrid . . . . .	12	10	..	22	5	4	9
2. Barcelona . . . . .	7	4	1	12	1	4	5
3. Santander . . . . .	2	2	..	4	..	..	..
4. Seville . . . . .	2	..	2	4	3	..	3
5. Cadiz . . . . .	1	..	..	1	1	..	1
6. San Fernando . . . . .	1	1	..	2	..	..	..
7. Rio Tinto . . . . .	1	1	..	2	..	..	..
8. Jerez . . . . .	1	1	..	2	..	1	1
9. Balearic Islands, Mahon . . . . .	..	..	..	..	..	2	2
10. Valencia . . . . .	..	..	..	..	..	1	1
11. Alicante . . . . .	..	..	..	..	1	1	2
12. Cartagena . . . . .	..	..	..	..	1	..	1
13. Granada . . . . .	..	..	..	..	1	..	1
14. Huelva . . . . .	..	..	..	..	1	..	1
15. Cordova . . . . .	..	..	..	..	1	..	1
16. Linares . . . . .	..	..	..	..	1	..	1
17. Camuñas . . . . .	..	..	..	..	1	..	1
18. Valladolid . . . . .	..	..	..	..	..	1	1
19. Zaragoza . . . . .	..	..	..	..	1	..	1
Total . . . . .	27	19	3	49	18	14	32

“The most important statistics of the evangelical work in Spain may be summarized as follows:—

“Denominations, Societies, and Committees, having agents in Spain, are not less than 16.

“Foreign laborers,—men, 27; married ladies, 19; single ladies, 3=49.

“Native laborers,—pastors, 18; evangelists, 14; school teachers, 50=82.

“Stations occupied, 19; preaching stations, 35. Average attendance on the Sabbath services throughout Spain, about 1,840.

“Number of schools, 43. Average daily attendance on these schools, say 1,783.

“The British and Foreign Bible Society, Mr. Corfield, agent, has in the field 15 colporters.

“The National Bible Society of Scotland, the Rev. Mr. Jameson, missionary of the United Presbyterian Church of Scotland, agent, has in the field 7 colporters.

“The London Religious Tract Society has a branch committee in Madrid, consisting of three of the foreign missionaries.

“The Monthly Tract Society (English) has Mr. Jameson for agent in Spain.

“The *Basses Pyrénées* Committee (Orthez, France), unites its funds for aid of work in Spain with those of the United Presbyterian Church of Scotland.

“The Madrid Evangelical Aid Society (London) assists the work at Zaragoza, but principally devotes its funds to the training of colporter-evangelists.

“The Foreign Evangelical Society (London) aids school work.

“There are four *evangelical newspapers*, viz.: ‘*La Luz*’ (The Light),—now semi-monthly; founded by Carrasco, and edited by him until his death,—in its fourth year, and 166th number. ‘*El Cristiano*’ (The Christian),—now a weekly paper; in its fifth year, and 195th number. It has a circulation of 1,400 copies, and is owned by the Religious Tract Society (London). ‘*El Amigo de la Infancia*’ (The Children’s Friend),—a monthly; seven numbers issued; Mr. Fliedner, of Madrid, is its responsible editor and manager. The preceding three papers are published at Madrid. ‘*La Aurora*

*de Gracia*' (The Aurora of Gracia)—a suburb of Barcelona; twenty-five numbers issued; a weekly paper, brought out by Mr. George Lawrence, of Barcelona."

## Italy.

DR. LUTHER H. GULICK has also made much effort to obtain the statistics of Protestant churches and missionary operations in Italy, and sends the following table

and remarks, as presenting the nearest approach to accuracy which he has been able to secure:—

## STATISTICS OF ITALIAN MISSIONARY CHURCHES.

	Waldensian.	Free Italian Church.	The Brethren.	English Methodists.	American Methodists.	English Baptists.	American Baptists.	Total.
Piedmont, Sardinian Kingdom, and Liguria . . . . .	10	4 <sup>1</sup>	19	2	..	1	1	37
Lombardo-Venetia . . . . .	8	6 <sup>2</sup>	5	8	1	..	1	29
Total in <i>North</i> Italy . . . . .	18	10	24	10	1	1	2	66
Emilia . . . . .	1	2	5	2	5 <sup>3</sup>	..	3	18
Tuscany and Island of Elba . . . . .	5	7	2	1	1	..	..	16
The Marches, Umbria, and Comarca . . . . .	2	4	1	2	1	..	2	13
Total in <i>Central</i> Italy . . . . .	8	13	8	5	7	1	5	47
Neapolitan Provinces . . . . .	3	..	7	..	..	..	1	11
Sicily . . . . .	7	..	5	..	..	..	..	12
Total <i>South</i> Italy . . . . .	10	..	12	..	..	..	1	23
Whole total of Stations . . . . .	36	23	32	27	8	2	8	136
“ “ Out-stations . . . . .	8	8	..	4	3	..	..	23
Communicants . . . . .	1,864	1,300 <sup>2</sup>	..	1,007	447	..	204	4,822
Pastors and Evangelists . . . . .	36	26	..	24	11	..	7	104
School Teachers . . . . .	51	6	..	..	..	..	..	..
Pupils in Day Schools . . . . .	1,723	458	..	557	..	..	..	..
“ “ Sabbath Schools . . . . .	1,142	..	..	472	..	..	..	..
“ “ Night Schools . . . . .	..	..	..	532	..	..	..	..

“From this table it appears that there are 66 churches in North Italy, exclusive of the 15 (Mother) Vaudois, or Waldensian churches in the valleys, and one in Turin; 24 of these belong to the free churches, sometimes called by themselves ‘The Brethren,’ and often called by others ‘Plymouthists.’ In explanation of the comparatively large number of this circle of churches, it must be remarked, that their peculiar ideas, adverse to organization, permit places to be reported by them where the converts are very few. Eighteen churches belong to the missionary department of the Waldensian Church; 10 to the Free Italian Church; 10 to

the English Methodists, or Wesleyans; 2 to the American Baptists; and one each to the American Methodists and English Baptists. One half of the Waldensian mission churches are in the valley of the Po, and just about one half of the entire membership of these churches. Very nearly two thirds of the churches of the Brethren are found in Piedmont and Lombardy, — not one being found in Venetia. Of the 27 English Methodist churches, a little more than a third are found in this portion of Italy — 8 of them in Lombardo-Venetia.

“In Central Italy we find 13 of the Free Italian churches, and 8 Waldensian;

<sup>1</sup> And five out-stations.

<sup>2</sup> And three out-stations.

<sup>3</sup> And three out-stations.



8 of the Brethren; 7 American Methodist; 5 English Methodist; 5 American Baptist, and 1 English Baptist. The Free Italian Church has a little more than half its strength in this portion of the peninsula. The American Methodist work, under the Rev. Dr. Vernon, has thus far all its churches here, with the exception of one in Venetia; though Dr. Vernon expects soon to occupy in Genoa, Naples, and elsewhere. Out of the 8 churches of the American Baptist mission, under the Rev. Dr. Taylor, 5 are in Central Italy.

"In South Italy there are 12 English Wesleyan, and 10 Waldensian churches. In all Southern Italy and Sicily the only Christian workers, with the exception of one enterprise, are under the American Baptists, the Waldensians, and the English Wesleyans.

"There are, in all, 136 stations and 23 out-stations, making a total of 159. The work overlaps somewhat, and 56 of these stations and out-stations represent only 21 different localities. An early division of fields would have obviated this unhappy fact. It is to be remarked, however, that at least 9 of these places are capital

cities, and that 10 of them have a population each of about (or over) 100,000. Deducting 35 from the 159, we have still 124 different places where the gospel is regularly preached. The total number of pastors and evangelists, so far as reported, is 104, to which we may safely add 32 for the unreported laborers, and so have 136, a number equal to that of the stations, exclusive of the out-stations. Many of these are doubtless men but poorly fitted for such work, and the great need is for 'men called of God,' and 'thoroughly furnished.'

"The total membership of these missionary churches in Italy, as given in the table, is 4,822. The statistics of the Free Church are defective; only 955 are reported this spring, but it is plain that the communicants must number not far from 1,300. The so-called 'Brethren' do not, on principle, report their numbers, and we have no figures regarding the independent English churches which call themselves the 'Apostolic Church.' We are quite safe in putting the total membership of the mission churches at least at 4,500 [5,500?]."

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## MISSIONS OF OTHER SOCIETIES.

### SOUTHERN PRESBYTERIAN BOARD.

THE last (thirteenth) Report of the Committee of Foreign Missions of the Presbyterian Church, South, states:—

"It is only about eight years since our church may be regarded as having fairly entered upon this work, but she can today lift up her eyes and behold her sons and daughters earnestly and faithfully laboring for the promotion of the Redeemer's kingdom at seven different points in the Southwestern Indian Territory, in Northern Mexico, in the Northern and Southern portions of the United States of Colombia, in Northern and Southern Brazil, in one of the principal cities of Italy, in the Capital of Greece, and in two of the great cities of the Chinese Empire. And not only may our missionary brethren be seen toiling at all these

centers of influence, but religious institutions of various kinds are growing up under their care, which are destined, with the blessing of Almighty God, to exert a wide and powerful influence over all the surrounding regions. . . . The whole missionary force now in the field consists of twenty-one ordained ministers—of whom five are natives of the country where they labor, twenty-four assistant-missionaries from this country, and fourteen native helpers, making in all fifty-nine missionary laborers, all in the service of the Church, and all dependent upon the mission treasury for the means of their support.

"Since the meeting of the last Assembly, two distinct missions have been added to those previously undertaken; one in Northern Mexico, and the other in Greece.

The receipts, from all sources, amount to \$42,431.03."

(ENGLISH) METHODIST NEW CONNEXION.

THE Home, Colonial, and Foreign missionary operations of this Church are presented in a single Report, which states: "The following statistical summary includes all the branches of our Missions, viz.: 287 chapels; 425 societies; 113 missionaries; 227 local preachers; 9,551 members; 616 probationers; 1,665 Sunday-school teachers; 13,417 scholars."

The whole Income for the year was £7,122 8s. 11d. (\$35,612). The larger part of all the operations — 245 of the chapels and 9,634 of the Sunday-school scholars — are in Canada. The only mission to the heathen seems to be in China, with two stations, two missionaries — at Tientsin and Laou-Ling — and 251 members.

DANISH MISSIONARY SOCIETY.

[THE following account of this Society and its operations was sent for publication in the *Missionary Herald* by "Pro-vost Vahl," presumed to be an officer of the Society.]

The Danish Missionary Society was instituted in 1821, and owes its beginning, under God, to the exertions of the pious Rev. B. F. Roenne, at Lyngby, near Copenhagen. It was very small at first, and could not think of sending out missionaries, but sent in its gifts to other societies with which it entertained friendly relations, principally to the Society at Basle. The young Danes who wished to be missionaries entered the service of other societies, and among them can be named Nicolaison, at Jerusalem (sent out from Berlin), Riis, at Akropong, Guinea (from Basle), Schmidt, at Guiana (from the United Brethren), and several others. Some peculiar notions as to the mission schools hindered the founding of a school amongst ourselves, and as the Christian life was at a low ebb among us, much interest for the missions could not be awakened. In the last twenty-five years much has been otherwise. Great progress in faith and Christian life has

manifested itself in the established church, to which almost the whole population belongs, and its results are evident almost in the whole country. With it the interest for missions has progressed, and would have been greater, but that we have some chilling experiences in this matter. Under its active President, Rev. Pastor Kallar, whose name and works are known beyond his country, this Society resolved, in 1863, to open a mission in India, where the old Danish missions had been, and where a German, Rev. C. Ochs, at Puttambaukam, South Arcot, offered his services. He worked as a missionary in the service of this Society for some years, and died November, 1873. Two missionaries were sent out, Rev. P. Andersen, at Tricalore, and Rev. I. Petersen, and this year they are joined by Mr. H. Iensen. When Ochs died, Mr. Petersen went to Puttambaukam, but has there been subject to much annoyance. A native catechist was understood to have deceived the old Mr. Ochs, who valued him much; but when Mr. Petersen discharged him, he and some native Christians, who wished to appropriate to themselves some of the property of the station, but were opposed by Mr. Petersen, revolted, and threatened to murder him. They were committed to prison, but as they found aid where they ought not to have found it, they were but slightly fined. At Puttambaukam there is a little native congregation, but it seems the Christianity of the native Christians, at least of some of them, is at a low ebb. An orphan school is also maintained at P. At Tricalore, our chief missionary station, there is found a little congregation, and our missionary, Rev. P. Andersen, who has been in India for nine years, is a pious and zealous laborer, on whom his mission almost wholly devolves, the other missionaries being as yet young and inexperienced. At our last yearly missionary conference, last week, three young men were adopted as missionary pupils. We have all reason to believe, that as the number of missionaries increases, and their work is blessed, the interest amongst the believers in our country for the missions will increase.

"At Greenland, the Government has

espoused the mission since the days of Egede, a century and a half ago. While in the missions of the United Brethren, where the regulations of the mother congregation, at Germany, are upheld, the natives are kept, as far as we can see, in too great subordination to the Europeans, the Danes make it an aim of their efforts, to raise the Greenlanders to take care of, and eventually to manage their own affairs. Two seminaries have been in operation for thirty years, and this spring, the first Greenlander has been ordained a minister to his own countrymen. For

two winters he has sojourned at Copenhagen, and has there received a more thorough theological education than could be obtained in Greenland, and in May last he was ordained by the Bishop of Iceland, and we hope that he will be the first of many brethren. Lately the Missionary Society received a letter from the Right Rev. Bishop Bompas, who wished to have some Greenland catechists to send out among the Esquimaux west of Baffin's Bay, and the Society has written to the missionaries of Greenland to inquire if such are to be found."

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RECEIPTS OF ENGLISH SOCIETIES.

"EVANGELICAL CHRISTENDOM," for June, gives the following table of receipts reported at the May anniversaries in London:—

	1873.	1874.	
BRITISH AND FOREIGN BIBLE SOCIETY . . . . .	£188,837		£220,964 <sup>1</sup>
PRINCIPAL FOREIGN MISSIONARY SOCIETIES —			
Church Missionary Society . . . . .	156,440	261,221	
Wesleyan Missionary Society . . . . .	156,910	167,995	
London Missionary Society . . . . .	115,070	115,909	
Society for the Propagation of the Gospel . . . . .	113,124	110,259	
Baptist Missionary Society . . . . .	38,611	40,255	
Moravian Missions . . . . .	15,478	18,017	
South American Missionary Society . . . . .	10,719	11,788	
English Presbyterian Missions . . . . .	9,541	8,971	
Turkish Missions Aid Society . . . . .	4,164	3,552	737,967
COLONIAL, JEWISH, AND OTHER MISSIONS —			
Society for Promoting Christianity among the Jews . . . . .	33,009	35,533	
Colonial and Continental Church Society . . . . .	31,013	35,238	
Primitive Methodist Missions . . . . .	32,257	35,207	
United Methodist Free Churches' Missions . . . . .	13,923	14,548	
British Society for the Jews . . . . .	7,851	7,657	
Evangelical Continental Society . . . . .	3,206	3,121	
Colonial Missionary Society . . . . .	3,479	2,953	
Foreign Aid Society . . . . .	1,839	3,625	137,882
HOME MISSIONS —			
Church Pastoral Aid Society . . . . .	48,399	58,955	
Additional Curates Society . . . . .	51,376	55,270	
London City Mission . . . . .	40,670	40,670	
Bishop of London's Fund . . . . .	29,970	36,987	
Wesleyan Home Mission . . . . .	30,046	30,000	
Irish Church Missions to the Roman Catholics . . . . .	23,445	23,513	
Incorporated Church Building Society . . . . .	12,093	7,850	
Church of England Scripture Readers' Association . . . . .	12,590	9,438	
Army Scripture Readers' Society . . . . .	9,946	8,682	
British and Foreign Sailors' Society . . . . .	8,074	5,655	
Missions to Seamen . . . . .	8,301	8,000	
Home Missionary Society (Congregational) . . . . .	6,483	5,176	
British and Irish Baptist Home Missions . . . . .	5,082	4,800	
Protestant Reformation Society . . . . .	4,092	4,413	
The Prison Mission . . . . .	3,197	3,756	
Midnight Meeting Movement . . . . .	1,060	3,599	
Irish Evangelical Society . . . . .	3,507	3,025	
Royal Naval Scripture Readers' Society . . . . .	1,465	1,800	311,589

<sup>1</sup> Of this sum, £101,015 was for books sold.

## RELIGIOUS EDUCATIONAL SOCIETIES —

British and Foreign School Society . . . . .	20,079	11,215	
Christian Vernacular Education Society for India . . . . .	7,889	9,760	
Indian Female Normal School Society . . . . .	6,061	7,891	
Wesleyan Education Committee . . . . .	7,033	7,878	
Home and Colonial School Society . . . . .	6,157	6,416	
British Syrian School Association . . . . .	9,295	5,578	
Church of England Education Society . . . . .	3,913	4,008	
Ragged School Union . . . . .	4,099	3,805	
Sunday School Union . . . . .	2,854	2,669	59,220

## MISCELLANEOUS —

Religious Tract Society . . . . .	127,599	137,705 <sup>1</sup>	
Church Association . . . . .	7,154	7,749	
Book Society . . . . .	7,612	7,541	
Young Men's Christian Association . . . . .	5,056	3,971	
Bible Translation Society . . . . .	2,351	2,511	
Christian Association for Young Women . . . . .		1,476	
Lord's-day Observance Society . . . . .	1,059	1,032	161,985
			<hr/>
	£1,453,478		£1,629,607

## MISCELLANY.

## CONTRIBUTION FROM MARDIN.

THE Treasurer received the following from a mission station in Eastern Turkey just before closing the accounts of the last financial year:—

“In addition to the pain which troubles in our work give us, the news of the growing debt of the Board makes our hearts ache heavily. But after first looking to Jesus, we feel like getting up from our knees and doing what we can to help lift this debt from the Board and its expanding work. So you will please credit the Board with sixty-five dollars (\$65), and charge the amount to the Mardin station.

“If this debt, which properly belongs to the non-reading, non-praying, non-working, and non-giving members of the churches, could be put on them to pay, and the money which the reading, praying, working, and giving portions of the churches will advance to cancel it could be put aside as a balance in the Treasury with which to begin the next financial year, this might somewhat affect the decisions of the next meeting of the Board in regard to Christian work for the ensuing year.”

## BUDDHIST ZEAL AND SELF-SACRIFICE.

MR. BLODGET writes from Peking: “Passing a certain temple, I noticed that the little brick prison, in which a Buddhist priest had long been in voluntary confinement, had been broken open, and was now empty. I went in to see the place. It was about five and a half feet square, and six and a half feet high. Four small apertures, one on each side, admitted the light and air. A frame covered with boards on the north side served for a seat and a bed. A board also extended across the south side. In front of the prison, at a distance of thirty feet, was a large bell, which the prisoner, using a rope, tolled by day and by night, by way of soliciting money for the rebuilding of the temple, which had fallen into a ruined state. Here, with such faith and such pertinacity as a Buddhist priest may have, he had lived and tolled his bell for thirty-two months. At the expiration of this time his body becoming diseased, the prison was broken open, and the man released. He must have succeeded in collecting some \$2,500 for the desired end. Already one large building has been erected. This is the way in which temples are rebuilt in China.”

<sup>1</sup> Including receipts from sales.



Jericho Centre, Cong. ch. and so.	40 00—214 67	80.03; Olivet ch. and so. 97.50;	
Franklin co. Aux. Soc. C. B. Swift, Tr.		Memorial ch. 100; Mrs. S. 2;	280 13
Swanton, Cong. ch. and so.	21 00	Westfield, 2d Cong. ch. and so., for	
Orange county.		the debt, 48.35; G. D., thank-offer-	
Brookfield, a widow's mite,	25	ing for restoration, 100;	148 35
Orleans county.		Wilbraham, Cong. ch. and so.	54 55—658 03
Coventry, a friend,	5 00	Hampshire county, Aux. Soc. S. E.	
Craftshury, Cong. ch. and so.	49 85	Bridgman, Tr.	
Derby, a friend to the cause,	5 00—59 35	Amherst, 1st Cong. ch. and so. (of	
Rutland co. James Barrett, Agent.		which L. Sweetser, 50, with other	
Castleton, Mrs. Moulton, 2; Miss E.		donations, to const. HOWARD PECK	
A. Lee, 3;	5 00	SWEETSER, H. M.)	211 99
Hubbardton, Cong. ch. and so.	10 00	Cummington, Village Cong. ch. and	
Rutland, Cong. ch. and so. m. c.	20 19	so.	22 09
Sudbury, Cong. ch. and so.	11 00—46 19	Greenwich Cong. ch. and so.	55 25
Washington co. Aux. Soc. G. W. Scott,		Hatfield, Cong. ch. and so.	44 35
Tr.		Hadley, 2d Cong. ch. and so.	31 00
Berlin, Mr. and Mrs. James Hohart,	1 00	Northampton, Florence Cong. ch.	
Montpelier, Cong. ch. and so.	128 25	and so. 223.45; Mrs. L. 200; Ed-	
Waterbury, Cong. ch. and so., an-		wards Cong. ch. and so. 13.24;	436 69
nual coll.	46 70—175 95	Southampton, Cong. ch. and so.,	
Windham co. Aux. Soc. C. F. Thomp-		add'l,	50
son, Tr.		Westhampton, Rev. James Lanman,	25 00
South Wardsboro, Abigail Baldwin,	10 00	Worthington, Cong. ch. and so.	44 50
Windsor co. Aux. Soc. Rev. C. B.		—, a friend, thank-offering,	30 00—931 47
Drake and J. Steele, Tr's.		Middlesex county.	
Ascutneyville, Mr. and Mrs. Allen		Bedford, Cong. ch. and so., special	
Murray, 5; a friend, 5;	10 00	coll.	39 37
Hartford, Cong. ch. and so., add'l,	20 00	Lincoln, John Farrar,	15 00
Ludlow, Cong. ch. and so., add'l,	14 30	Lowell, High st. Cong. ch. and so.	200 00
Norwich, Cong. ch. and so. 10; Ann		Natick, 1st Cong. ch. and so. m. c.	5 00
Marsh, 5;	15 00	Newton, Elliot ch. and so. m. c.	49 23
Rochester, Cong. ch. and so.	60 00—119 30.	Reading, a member of Old South ch.	5 00
	805 31	Somerville, Franklin st. Cong. ch.	
Legacies.—Clarendon, Julia A. Pierce,		and so. m. c.	7 41—321 01
by H. F. Button, Adm'r,	400 00	Middlesex Union.	
	1,205 31	Ayer, Cong. ch. and so.	10 00
MASSACHUSETTS.		Boxboro, Cong. ch. and so.	7 79
Barnstable county.		Fitchburg, Calv. Cong. ch. and so.	39 21
Truro, Cong. ch. and so.	25 00	Townsend, a friend,	1 50—68 50
Berkshire county.		Norfolk county.	
Great Barrington, 1st Cong. ch. and		East Medway, Cong. ch. and so.	49 55
so.	184 35	Walpole, Ortho. Cong. ch. and so.	108 40
Sheffield, Cong. ch. and so.	85 15—170 50	Weymouth, a friend,	15 00
Bristol county.		Wrentham, Cong. ch. and so. m. c.	
Mansfield, Cong. ch. and so.	24 28	5; Cynthia Hawes, 10;	15 00—187 95
Taunton, James Utley, to constitute		Old Colony Auxiliary.	
Mrs. MARTHA F. UTLEY, H. M.	100 00—124 28	Lakeville, a friend,	3 00
Brookfield Asso'n. William Hyde, Tr.		Plymouth county.	
Gilbertville, Cong. ch. and so.	8 01	Scituate, Cong. ch. and so.	16 00
Essex co. North		Suffolk county.	
Georgetown, Ortho. Memorial ch., to		Boston, 2d ch. (Dorchester), 7, ditto.,	
const. Rev. DAVID DANA MARSH,		Ladies coll., in part, 486 25; South	
H. M.	50 65	Evan. ch. (West Roxbury), 149.40;	
Haverhill, North Parish, 8.86; AL-		Highland ch. 39.40; Park st. ch.	
GERNON P. NICHOLS, to const. him-		m. c. 7.87; Holland ch. 4.50; F.	
self H. M., 100;	108 86	B. P. 10; Mrs. H. 5; a friend,	
Ipswich, Rev. Daniel D. Tappan,	2 00	5; a friend, 5; Mrs. Pratt, 2; a	
South Byfield, a friend,	4 50	friend, 1;	722 42
West Newbury, a friend of Missions,	5 00—171 01	Chelsea, Winnisimmet Cong. ch. and	
Eight dollars credited to Newbury		so., special, 155 16; Central Cong.	
in October Herald, should have		ch. and so. (of which 50 from a	
been Second Church, West New-		friend, to const. Rev. C. P. H.	
bury.		NASON, H. M.), 83.27;	283 43—960 85
Essex co. South Conf. of Ch's. C. M.		Worcester co. North.	
Richardson, Tr.		Winchendon, M. M. Rand,	1 00
Beverly, Dane st. Cong. ch. and so.		Worcester co. Central Asso'n. E. H.	
m. c. 14.20; Washington st. Cong.		Sauford, Tr.	
ch. and so. 4;	18 20	Boylston, Cent. F. F. Williams,	5 00
Danvers, a member of 1st Cong. ch.	10 00	Paxton, Cong. ch. and so. 32.20, m.	
Gloucester, A. D.	212 00	c. 13.21;	45 41
Hamilton, a friend,	1 00	West Boylston, Edward Phelps,	10 00
Lanesville, Cong. ch. and so.	5 00	Worcester, Plymouth ch. m. c. 40.29;	
Manchester, Cong. ch. and so.	106 70	Central Cong. ch. and so. m. c.	
Marblehead, South Cong. ch. and so.	75 00	150.78; a member of the Central	
Salem, a deceased friend,	75 00—502 90	ch. 15;	206 07—266 43
Franklin co. Aux. Soc. William B		Worcester co. South Conf. of Ch's.	
Washburn, Tr.		William R. Hill, Tr.	
Bernardstown, Cong. ch. and so.	45 50	Grafton, Evan. Cong. ch. and so.	58 00
Conway, Henry F. Root,	10 00—55 50	Upton, Cong. ch. and so.	9 15—67 16
Hampden county, Aux. Soc. Charles			4,528 64
Marsh, Tr.		Legacies.—Worcester, Parley Goddard,	
Brimfield; a member of Cong. ch.	100 00	by Isaac Davis and Emery Banister,	
East Longmeadow, Cong. ch. and so.	56 00	Ex'rs.	2,290 66
Hittensague, Cong. ch. and so.	10 00		6,819 30
Southwick, Cong. ch. and so.	9 00	RHODE ISLAND	
Springfield, 1st Cong. ch. and so.		Kingston, Herbert J. Wells,	15 00
		Pawtucket, K.	5 00

Providence, a few members of the Union Cong. ch. and so. 65; W. S. Merrill, 50; a member of Central Cong. ch. 20; —, 2; 137 00—157 00

## CONNECTICUT.

Fairfield county.  
Black Rock, Cong. ch. and so. 89 55  
Bridgeport, Edward Sterling, 50; a few friends in South ch., extra coll. 29; 79 00  
Fairfield, Cong. ch. and so. 283 91  
Greenwich, 1st Cong. ch. and so. 16 42  
Greenfield Hill, Cong. ch. and so. 28 02  
Trumbull, Cong. ch. and so. 14 00—510 90

Hartford county. E. W. Parsons, Tr.  
East Granby, Cong. ch. and so. 3 75  
East Windsor, 1st Cong. ch. and so., to const. N. H. OSBORN, II. M. 55 00  
Granby, 1st Cong. ch. and so. 12 63  
Hartford, Wethersfield Avenue Cong. ch. and so. m. c. 32 70  
South Glastenbury, Cong. ch. and so. 5 00  
Unionville, Edward Lyman, 2 00  
West Hartford, Charles Boswell, to const. EDWARD KENNEY, II. M. 100 00—211 08

Litchfield county. G. C. Woodruff, Tr.  
Colebrook, Cong. ch. and so. 60 25  
Thomaston, Cong. ch. and so. 25 74—85 99

Middlesex county. E. C. Hungerford, Tr.  
East Hampton, 1st Cong. ch. and so., to cons. Rev. JOEL S. IVES, H. M. 54 11  
Middletown, 1st Cong. ch. and so. (of wh. avails of ring, 50c.), 20.50; 3d Cong. ch. and so., add'l, 7.25; J. F. Huber, for Madura, 1; 28 75  
Portland, 1st Cong. ch. and so. m. c. 22 50—105 36  
New Haven county. F. T. Jarman, Agent.

Fair Haven, 2d Cong. ch. and so. 65 00  
Milford, 1st Cong. ch. and so. m. c. 11 50  
New Haven, 1st Cong. ch. and so. m. c. 8.35; North ch. m. c. 7; Davenport, ch. 7.25; Samuel Miller, 100; Nelson 11al, 50; Mrs. Leonard Bradley, 10; 182 60  
West Haven, Cong. ch. and so. 100 00  
West Meriden, E. K. Breckenridge, 3 00—362 10

New London county. C. Butler and L. A. Hyde, Trs.  
Bozrah, Cong. ch. and so. 34 75  
Groton Bank, Cong. ch. and so. 172 60  
Ledyard, John T. Leach, 1 00—208 35  
Tolland county. E. C. Chapman, Tr.  
North Coventry, a friend, 50 00  
Talcottville, Cong. ch. and so. 275; a friend, 20; 295 00—345 00

Windham county. Rev. H. F. Hyde, Tr.  
Brooklyn, 1st Trin. ch. and so., special, 63 00  
Woodstock, 1st Cong. ch. and so., to const., with other dona., AMASA CHANDLER, II. M. 25 00—78 00

Legacies. — Hartford, H. A. Perkins, by E. H. Perkins, 5,000 00  
1,906 78  
6,906 78

## NEW YORK.

Albany, L. J. Rundell, 100 00  
Baiting Hollow, Cong. ch. and so. 12 00  
Brooklyn, Clinton Avenue Cong. ch., Jno. M. Whitton, 26; Mrs. A. C. and D. J. C. 5; 30 00  
Canaan, 1st Cong. ch. and so. 30 50  
Champlain, 1st Presb. church, 30 00  
Hopkinton, 1st Cong. ch. and so. 30 70  
Kendall, Anna V. S. Fisher, 5 00  
Lumberland, Cong. ch. and so. 4 05  
Milbrook, a friend, 1 00  
New York, William E. Dodge, 5,000; Leonard A. Bradley, 5; Hannah Ireland, 200; 5,205 00  
New Lebanon, Union Cong. and Presb. ch. 80 50  
Nineveh, Reuben Lovejoy, to const.

L. W. TRUMBULL and Mrs. ELMIRA BLACK, II. M. 200 00  
Onondaga Valley, Presb. ch. and so. 21 57  
Poughkeepsie, Mrs. H. Loomis, Jr. 10 00  
Salem Centre, Leavitt Hallowell, 5 00  
Saugerties, Rev. Joseph Danielson, 20 00  
Union Centre, S. Newton, 1 00  
Union Falls, James D. Duncan, 20 00  
Wading River, Cong. ch. and so. 12 21  
—, "It is blessed to give," 10 00—5,773 63

Legacies. — Columbus, Parma S. Palmer, by Austin Barrows, 25 00  
Ogden, Rev. Hiram Dyer, by Mary E. Dyer, 150 00—175 00  
5,953 63

## NEW JERSEY.

Chester, Cong. ch. and so. 15 00  
Elizabeth, Mrs. C. P. Sweetser, 10 00  
Fairfield, Mrs. Ruth N. Diamant, 20 00  
Orange Valley, a friend, 5 00—50 00

## OHIO.

Belpre, S. N. Byington, 10 00  
Brownhelm, Cong. ch. and so. 34 05  
Claridon, Cong. ch. and so. 37 61  
Cleveland, Euclid Ave. Cong. ch. and so. 50 52  
Columbus, 1st Cong. ch. and so., add'l, 26 00  
Edinburg, Caroline Heydon, 2 00  
Jackson, E. D. V. 3 00  
Lebanon, Friends, by O. P. Kinsey, 35 00  
Oberlin, Rev. C. G. Finney, D. D. 5 00  
Paddy's Run, Cong. ch. and so. 60 00  
Pittsfield, Cong. ch. and so. 8 65  
Rootstown, Cong. ch. and so. 31 50  
Saybrook, Cong. ch. and so. 17 00  
Strongsville, Free Cong. ch. and so. 100 00  
Wakeman, Cong. ch. and so., a thank-offering, 20 00  
Yellow Springs, Æ, 5 00—446 33

## ILLINOIS.

Atkinson, Cong. ch. and so. 5 50  
Chebanse, a friend, 1 00  
Chesterfield, Cong. ch. and so. 17 50  
Chicgo, Philo Carpenter, to constitute EDWARD HILDRETH, II. M. 100; New England Cong. ch. and so., add'l, 20; 120 00  
Dixon, Cyrus A. Davis, 5 00  
Dover, Cong. ch. and so. 39 27  
Dundee, Cong. ch. and so. 17 50  
Freedom, Percycett Hitchcock, 1 00  
Galesburg, a member of 1st Church of Christ, 5 00  
Geneva, Cong. ch. and so. 15 30  
Lyndon, Cong. ch. and so. 10 75  
Magnolia, Cong. ch. and so. 16 10  
Mendon, Cong. ch. and so. 13 65  
Millington, Mrs. D. W. Jackson, 5 00  
Neponset, Cong. ch. and so., special coll. 5 00  
Odell, Mrs. H. E. Dana, 10 00  
Onida, Cong. ch. and so. 63 73  
Payson, thank-offering, 10 00  
Port Byrou, Cong. ch. and so. 3 00  
Rockford, 1st Cong. ch., Ladies' Miss'y Society, 50; Mrs. E. R. Emerson, 10; 60 00  
Springfield, Mrs. Ezra Dickerman, 10 00  
Summer Hill, Cong. ch. and so., add'l, 11 35  
—, a friend, 1 00—446 65

## MICHIGAN.

Calumet, Cong. ch. and so. 181 44  
Detroit, 1st Cong. ch. and so., Phlo Parsons, 100 00  
Edwardshurg, Cong. ch. and so. 5 00  
Homestead, Cong. ch. and so. 5 00  
Ida, Cong. ch. and so. 3 50  
Jackson, Eliza Page, 10 00  
Paw Paw, Salmon Hunt, 10 00  
Richmond, Cong. ch. and so., add'l, 4 00  
Richland, Presb. ch. m. c. 5 50—324 44

## MINNESOTA.

Austin, Cong. Union ch., with other dona., to const. Rev. HENRY KETCHAM, H. M. 30 00

Minneapolis, 2d Cong. ch. and so. 5.76; Plymouth Cong. ch. and so. m. c. 12.09;	17 85
Waseca, Cong. ch. and so.	6 60
Winona, 1st Cong. ch. and so.	77 29
Sauk Centre, Cong. ch. and so.	10 00
St. Peter, Mrs. Jane A. Treadwell,	5 00—146 74

## MISSOURI.

Brookfield, Cong. Ch. of Christ,	7 15
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## IOWA.

Bowen's Prairie, Cong. ch. and so.	10 00
Buckingham, Cong. ch. and so.	25 00
Cedar Rapids, a friend,	5 00
Chester, Cong. ch. and so. m. c.	25 50
Fairfax, Cong. ch. and so.	4 25
Gilman, D. Pinkerton,	5 00
Grinnell, Cong. ch. and so. m. c.	25 77
Iowa Falls, 1st Cong. ch. and so.	26 25
Lyons, Cong. ch. and so.	20 00
Mason City, Cong. ch. and so.	7 00
New Hampton, Cong. ch. and so., add'l,	3 50
Tabor, Cong. ch. and so.	19 50—176 77

## WISCONSIN.

Beloit, Mrs. S. M. Clary,	10 00
De Pere, Cong. ch. and so.	12 02
Fort Howard, Cong. ch. and so.	30 00
New London, Cong. ch. and so.	12 01
Platteville, Cong. ch. and so.	35 00
Quincy, Mrs. S. P. Berry,	5 00
Roseudale, Cong. ch. and so.	30 50
—, a friend,	10 00—144 53

## NEBRASKA.

Linwood, Cong. ch. and so.	10 00
Savannah, 1st Cong. ch. and so.	20 00—30 00

## CALIFORNIA.

Oakland, 1st Cong. ch. and so.	79 09
Sacramento, Cong. ch. and so.	41 44
San Francisco, Plymouth ch., annual coll. 372.30; "A privilege to give," 100; Plymouth Cong. ch. and so. m. c. 38.27;	510 57—631 10

## TEXAS.

San Antonio, S. M. N.	3 00
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## CANADA.

Province of Ontario, —	
St. Catharines, 1st Presb. ch. and so.	81 69
Winona, Mrs. George Hagar,	21 85—103 54
Province of Quebec, —	
Compton, a friend,	1 00
Eaton, Cong. ch. and so,	6 00
Montreal, Zion ch., Henry Lyman, 27.37; James Court, 27.31; W. McLaren, 10.95; Mrs. E. H. Lay, 5.48; American Presb. ch. 22.37;	93 48—100 48

## FOREIGN LANDS AND MISSIONARY STATIONS.

Dakota Mission, Sisseton Agency, Friends,	4 00
China, Peking, Miss Naomi Diamant, to constitute Miss MARY L. DIAMANT, H. M.	100 00
Mahratta Mission, R. W. Hunter, 55; Capt. G. W. Oldham, 55; J. Lodge, 5.50; Alexander Johnston, 55; Maj. T. Candy, 27.50; J. Kingsmill, 20.35; a friend, 11; four friends in Edin- burgh, 261.07;	490 42
India, Satara, Rev. S. R. Wells,	75 00
Turkey, Harpoot, Rev. and Mrs. H. S. Barnum,	100 00—769 42

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE  
INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	392 26
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## MISSION SCHOOL ENTERPRISE.

MAINE.—Chester, Cong. s. s. 7.61; East Machias,  
Cong. s. s., add'l, 18; Greenville,

Bessie and Frankie Merriam, I; Pittston, Cong. s. s. 2.90; Sandy Point, Cong. s. s. 10;	39 51
VERMONT.—Jamaica, Cong. s. s. 3; Crafts- bury, Cong. s. s. 7.50;	10 50
MASSACHUSETTS.—Leicester, Cong. s. s. 25.60; Monterey, Cong. s. s. 7; Swampscott, In- fant class, Cong. s. s. 8; Woburn, 1st Cong. s. s., for student in Seminary, Harpoot, 40;	113 60
NEW YORK.—Perry Centre, Cong. s. s. 8; Wadhams Mills, Youth's Miss'y Soc'y, 16;	24 00
OHIO.—Elgin, Cong. s. s. 25; Mendon, Cong. s. s. 8.20;	33 20
IOWA.—McGregor, Cong. s. s.	8 66
KANSAS.—Wabaunsee, Cong. s. s.	6 00

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\$235 47

Donations received in September,	\$18,263 69
Legacies " " "	7,865 66

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\$26,129 35

FOR WORK IN NOMINALLY CHRIS-  
TIAN LANDS.

## MAINE.

Bangor, a friend,	10 00
Hallowell, —, —,	10 00—20 00

## MASSACHUSETTS.

Amherst, 1st Cong. ch. and so.	7 00
Boston, Mount Vernon ch. and so. 15; South Evan. ch., West Roxbury, 14.20; Shawmut ch., L. 12.50; F. B. P. 5;	43 70
Greenwich, Rev. E. P. Blodgett,	10 00
Haverhill, Algernon P. Nichols,	100 00
Northampton, Florence, Cong. ch. and so. 15; 1st Cong. ch. and so., for work in Mexico, 140.47;	155 47
South Adams, Rev. Chas. E. Stebbins,	25 00
South Weymouth, Friends in 2d Cong. ch., thank-offering,	50 00
Springfield, 1st Cong. ch. and so. 8.96; Olivet ch., for Spain, 40.29;	49 25
Westfield, 2d Cong. ch. and so.	75 00
Westford, Cong. ch. and so.	8 20—526 62

## NEW YORK.

Middle Granville, N. E. Hall, 5; Eliza Hall, 5; Welch ch. 5, for Mexico,	15 00
Napoli, Cong. s. s., for the Bohemian Boy,	3 72
Union Falls, James D. Duncan,	15 00—33 72

## PENNSYLVANIA.

Johnston, Welch Cong. ch. and so.	22 00
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## OHIO.

Alliance, 1st Cong. ch. and so., for Mexico,	12 00
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## ILLINOIS.

Atkinson, Cong. ch. and so.	5 50
Dover, Cong. ch. and so.	30 00—35 50

## MICHIGAN.

Calumet, Cong. ch. and so.	5 00
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## MINNESOTA.

Winona, 1st Cong. ch. and so.	5 00
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## CALIFORNIA.

Los Angeles, Francis Wilson,	16 00
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## INDIA.

Satara, Rev. S. R. Wells,	25 00
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## ITALY.

Florence, Mrs. White and daughter,	43 74
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## SOUTH AFRICA.

Wellington, Cape of Good Hope, Pupils of Huguenot Seminary, £12 sterling, for Austria,	63 96
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Received for Nom. Christian Lands in  
September,

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808 54



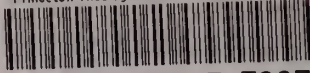






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